

THE STUDENT INSURGENT.

VOLUME 28.2

PARTY ISSUE



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The Party Issue

Volume 28.2, March 2017

"In the
criminalization
of our
pleasures,
we have
discovered the
pleasure to be
found in the
crime!"

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The *Student Insurgent* is a radical left magazine published three times a year by a horizontally-organized undergrad collective at the University of Oregon.

The *Student Insurgent* is distributed freely to students and prisoners. Send us a letter or email to be added to the mailing list to receive new releases. All are welcome to submit their written work and art for publication. All materials reflect solely the opinion of their author, not necessarily that of the *Student Insurgent*.

Intro to the Party Issue

Enough Parties, Let's Party!

The United States of Amerikkka has historically and is today home to no less than a dozen revolutionary anti-capitalist political parties. The Communist Party USA, Socialist Party USA, Socialist Workers Party, Communist Workers Party, Party for Socialism and Liberation, Revolutionary Communist Party, Socialist Equality Party, Socialist Alternative Party, Socialist Labor Party, Communist Labor Party, US Labor Party, the list goes on (and on). Really only two ever attained relevance, let alone power, those first two, CPUSA and SPUSA, and those waves of relevance began and ended in the first half of the 20th Century and are long gone now. Today they're all irrelevant. But each of them with their few dozen, few hundred, or at most two thousand members nationwide are still chugging away, selling newspapers, recruiting starry-eyed college undergrads, having "national conferences" in people's living rooms, fielding presidential candidates who consistently get less votes in every election than Mickey Mouse and Chuck Norris.

It should be obvious that this is not going to work. Sure, plenty of these parties had to deal with serious state repression and fascist violence in the past, but many of them have been organizing unharmed for over fifty years and have nothing to show for it. The party form is inherently flawed. It takes real energy and rage and passion and funnels it all into the cold, chrome, sterile world of government and officialdom, where it dies of boredom and despair.

There's another way. Let's bypass the mediation and onion-like layers of bureaucracy and representation. Let's make change ourselves, and have fun doing it. Let's block oil trains with impromptu dance parties right on the tracks. Let's throw eggs at the platoons of riot cops and toilet paper over the homes of prosecutors. Let's send photocopies of our butts to the university administrators in protest of their new bullshit restrictions on freedom of speech and assembly (be careful though, you can accidentally break that glass scanner and get a broken shard up the ass!). Let's sneak in and squat in buildings so we can live and gather together without paying rent to some landlord. Let's assail cop cars and police stations with water balloons filled with paint!

The resistance should not be boring. When it's not absolutely terrifying, it should be fun!



Notes from Cages and Classrooms:

Letters to the Editors from Revolutionary Prisoners and Students



Dear Student Insurgent,

Enclosed is the illustration “Get Tough on Crime: Prison Cell Block Party” for your upcoming Party Issue.

With an uptick in violent crime in the last two years, Wisconsin’s elected officials increased, or are in the process of increasing, prison sentences for various offenses. Most of these lengthier sentences are aimed at solving the Milwaukee problem.

Milwaukee is a majority African-American city. Despite African-Americans making up seven percent of the state’s population, forty-six percent have spent time in prison, the Milwaukee Journal-Sentinel reported. Wisconsin has the highest African-American incarceration rate in the nation.

What Wisconsin lacks is meaningful vocational programming and apprenticeships, to match employer needs, as well as rehabilitation programs. Spending additional time in prison for any crime will not change outcomes when that time is spent locked in a cage watching TV.

Our *Party* is compliments of our elected officials jamming more people in their already overcrowded prisons to perpetuate the prison-industrial complex and the exploitation of the African-American community.

Sincerely,
Dominic Marak 00152875

Twenty-First Century Slaves in America
by: Arander M. Hughes, Jr.

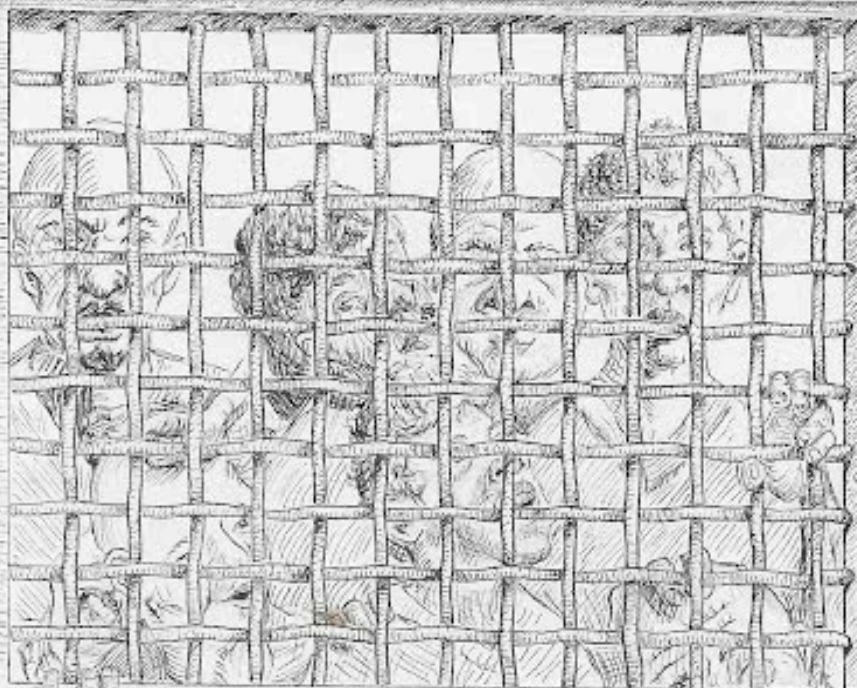
“Neither slavery nor involuntary servitude, except as punishment for a crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.” -United States Constitution Amendment XIII, Section I, ratified 1865.

As children in grade school, we are taught that slavery was abolished in 1865. However, the term “abolish” generally means “to end the observance or effect of.” Abolish, Merriam-Webster Dictionary of Law (pp. 2, 1996). In actuality, slavery was not abolished but abridged. The term “abridged” means “to diminish or reduce in scope.” Abridged, Merriam-Webster Dictionary of Law (pp.3, 1996). Have you ever asked yourself why, after 152 years, our historians still promote this “fake news”?

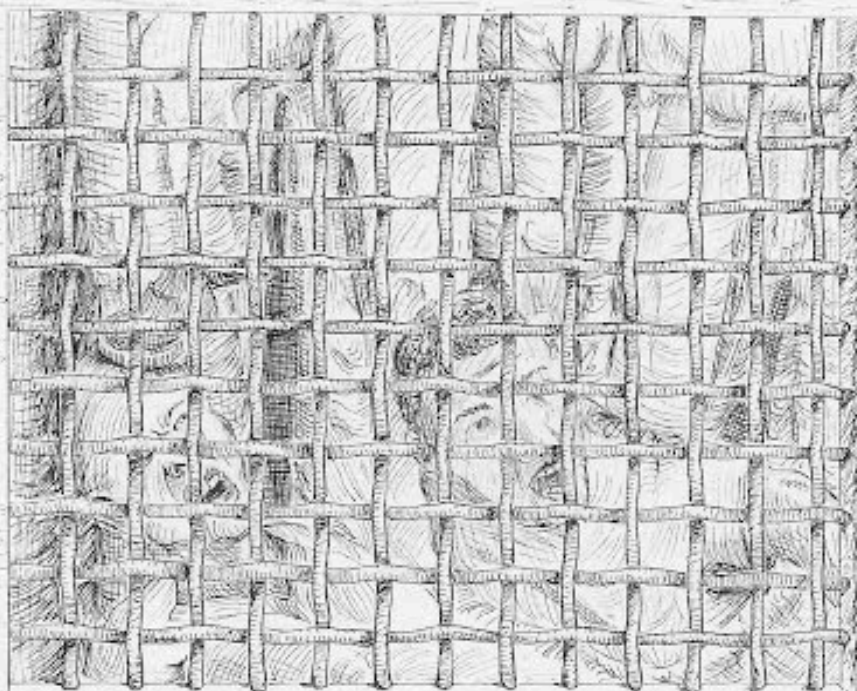
All across our nation, inmates in prisons at both the state and federal level have voiced grievances about healthcare, living conditions, food, employee misconduct, and access to the media. The foregoing is no more than a glimpse of the issues and makes no attempt to be exhaustive, but shows the seriousness of the issues if left unaddressed. However, most of these issues are ignored until inmates respond in drastic measure, by committing suicide, going on hunger strike, or being physically violent toward staff.

For example, inmates at USP-Pollock had complained for years about a certain correctional officer repeatedly violating Standards of Employee Conduct. The Administration responded by giving the officer a promotion to Counselor. Needless to say, the officer

GET TOUGH ON CRIME



PRISON CELL BLACK PARTY



dominic MMXVII

Notes from Cages and Classrooms



was emboldened by his promotion and doubled down on his efforts to abuse his powers. Then on Friday, January 13, 2017, two inmates with weapons seriously assaulted this officer and a co-worker. At a maximum security prison in Delaware, inmates had filed numerous complaints against staff and about living conditions, they even voiced their complaints to a local news media outlet, but to no avail. And on Wednesday, February 1, 2017, these inmates seized a housing unit and took three hostages. The ordeal lasted over 18 hours and ended with one officer losing his life.

The immediate ramifications for the inmates directly involved with these assaults on staff will be new court dates and new sentences, some of which will be for terms beyond life expectancy or even the death penalty. For the inmates not directly involved, the administrations will use this opportunity to be as vindictive and sadistic as possible. These administrations will keep these institutions on lockdown for months on end. By declaring an “emergency situation” these administrations will temporarily suspend—with “just cause”—many of the rights inmates were complaining of not receiving in the first place (i.e. nutritious meals, respectful treatment, regular exercise periods, family visits, contact with the news media, and access to legal counsel). During this time, inmates will also be denied the right to participate in the use of law library reference materials, educational and vocational materials, and the right to use their commissary account funds to purchase food or coffee. At the discretion of these institutions’ administrators, officers will conduct shakedowns and confiscate permissible personal property, without any agency due process.

How many will say that the individuals who carried out these assaults are the worst form of criminal, who have no respect for the law or the officers entrusted to administer it? How much longer will America as a society have to mature in order to realize that

slavery for all persons should be abolished? At what point will America recognize that the acts of physical violence carried out by these particular inmates are not crimes of moral failure, but the last recourse of the desperate, whose formal grievances went ignored.

Our historians and educators say “slavery was abolished in 1865.” We should teach our children that slavery was abridged in 1865, and that it’s up to us as a nation to see that it is truly abolished.

To the abolitionists of the twenty-first century, my humblest regards, and deepest respect.

Not our Campus
by: Charlie Landeros

*It is our duty to fight for our freedom.
It is our duty to win.
We must love each other and support each other.
We have nothing to lose but our chains.*
-Assata Shakur

I believe that there has never been a time when these words have been truer. We are living in a time where our freedoms are being called into question. We must never make the mistake of thinking that the liberties that our ancestors have fought for are safe from those who wish to destroy us.

We must recognize the systems that fascists are exercising to oppress us. Hate speech has always been the foundational blocks to which they build entire systems of destruction. Whether it was Hitler in the 1930s, or Trump today, hate speech is what we see at the start of fascist regimes.

Rhetoric is powerful. Speech is powerful. Voices and narratives are powerful. All over this country, we can look to see young people become more and more radicalized in oppressive ideology. We see young people pick up guns to kill innocent people in churches. We see marginalized people attacked for using the bathroom. We see children assaulted by off-duty officers just walking home. We see entire groups of people banned from this country; the land of the free. We see people become more and more afraid to even walk out of their front door.

HATE SPEECH KILLS.

In these times there is no room to be neutral. Neutrality is nothing more than apathy. Apathy to our destruction is acceptance of our destruction. In the face of oppression, we have just two choices: to fight back or to sit down.

Our rights only exist to the degree we are willing to fight for them. Freedom of speech can only exist to the extent that we freely speak. We all need to realize that we create the kind of society we live in by what we tolerate. Will we let our university become a platform for hate and harm unchecked? In the future when our children ask what we did in the face of fascism, how will we be able to answer?

We must no longer be silent and passive to oppression. We must use our voices. We have not only the Constitutional right to assemble and express ourselves; we have the absolute moral obligation to

Notes from Cages and Classrooms

protest injustice. We must never let hate speech go unchecked. We must do whatever it takes to disrupt and dismantle the systems of oppression that are built upon the foundations of hate speech.

Dr. King has said, "Our lives begin to end the day we become silent about things that matter." I believe those words are just as true today as the day he spoke them.

The only question left to ask is, "do our lives matter?"

If they do not, then go on being silent. But if they do matter, then let's join the movement and use our voices to end the silence.

We must never let the University of Oregon become a stronghold for hate and destruction. We must never become silent to our destruction. If we ever want to one day become proud of our school, it will be because today we decided to take action. It will be because we all united together and declared that we will never tolerate hate and destruction.

#NOTOURCAMPUS

Dear Sisters & Comrades,

Revolutionary greetings from behind enemy lines at Kern Valley State Prison! Thank you for the Labor Issue! You sisters are fierce and fabulous! :) I loved the photo of Emily, Grace, and Anna.

Please find enclosed an article from my support site concerning my political prisoner release fund. Please feel free to publish this information in full! :) You may also print my name and address. I welcome all pen pal correspondence. Thank you!

For total liberation! (A)

J. Gann #E-23852
Kern Valley State Prison
PO Box 5104
Delano, CA 93216

About Jennifer: In Her Own Words

I always welcome the opportunity to write about my/our struggle against police brutality and prison torture, both of which I've thus far been lucky enough to survive! As for "how I'm doing generally and what my wants, needs, and deepest desires are," I can say that "generally" life in prison sucks! Especially being a transsexual woman in a maximum-security men's facility!!!

What I "want" doesn't really matter, because nobody around me could care less! However, since you asked, and this is just between us (and the prison censors), I want my freedom! I want not to be here! I want to go home to my mother and family! Alternatively, I want to be transferred to a women's facility, where I would worry less about being raped or killed by someone!!!

What I "need" is someone to help me organize a support campaign fundraiser and/or legal fund! I need solidarity and support from comrades! I need love and sisterhood! I need help in my various struggles! I need an activist attorney, rather than court appointed

dump truck attorneys who fail to answer my legal questions and fail to assist me in raising objections or filing motions in my own case!

My "deepest desires," besides the aforementioned fight for freedom, is to find a woman who I can love and cherish! A fierce and fabulous female! A goddess I can worship forever! From the bottom to the top! And a top to my bottom! I desire to find an anarchy-feminist Amazon, a warrior woman like myself, who is committed to the revolutionary struggle! I want, need, and desire a lipstick lesbian lover!

You ask where I stand politically, and I would have to say that I am a revolutionary anarchist/feminist/queer and prison abolitionist! I'm a committed anti-authoritarian, anti-imperialist, anti-racist, anti-fascist, and anti-capitalist! I'm not a pacifist or peace activist or a non-violent protester! I believe strongly in self-defense, individually and collectively, by any means necessary! I believe in rebellion, resistance, and revolt against slavery and genocide!

I'm a 45 year-old, Cherokee and white, queer trans woman. I've been incarcerated for over 25 years for armed robberies and the 1995 attacks on a district attorney prosecutor and associate warden of the prison. Armed resistance! I grew up with both punk rockers and skinheads in Orange County, California, though I've since renounced all racist associations. I was involved in the 1986 Huntington Beach riot, but my first involvement in real political prisoner struggles was during the 1991 Folsom Prison hunger strike. After that, I was set up, beaten and tortured by the pigs, convicted for armed resistance, and sentenced to multiple 25-to-life sentences under the three strikes law!

I spent over ten years in solitary confinement at Folsom and Pelican Bay SHU, and continue to struggle for my freedom and human dignity! "Never give up! Never surrender! Refuse and resist!"

*With Love and Rage,
-Jennifer (A)*

[This letter was copied and mailed to the Insurgent and has been published before]





PARTY PLAYLIST

**A COLLECTION OF SONGS ABOUT PARTYING,
DRINKING, AND DANCING,.... THESE TUNES
WILL MAKE YOU WANNA GROOVE.**

1. EVERYBODY DANCE - CHIC

**“MUSIC NEVER LETS YOU DOWN
PUTS A SMILE ON YOUR FACE
ANY TIME, ANY PLACE”**

2. TV PARTY - BLACK FLAG

**“WE’VE GOT NOTHING BETTER TO DO
THAN WATCH T.V. AND HAVE A COUPLE OF BREWS”**

3. CALIFORNIA LOVE - 2PAC

“CALIFORNIA KNOWS HOW TO PARTY”

4. BOOGIE SHOES - KC & THE SUNSHINE BAND

**“I WANT TO PUT ON MY BOOGIE SHOES
JUST TO BOOGIE WITH YOU”**

5. CHEAP BEER - FIDLAR

**“I DRINK CHEAP BEER,
SO WHAT, FUCK YOU”**

6. YOU’LL BE MINE - GLORIA ESTEFAN

**“WHEN THE SUN IS SETTING IN THE SKY
EVERYBODY KNOWS IT’S PARTY TIME”**

7. LIFE DURING WARTIME - TALKING HEADS

**“THIS AIN’T NO PARTY, THIS AIN’T NO DISCO
THIS AIN’T NO FOOLIN’ AROUND”**

8. STEVE DON’T PARTY NO MORE - MEAN JEANS

**“NO I DON’T CARE WHAT NOBODY SAY
I’M GONNA DRINK ALL NIGHT AND SLEEP ALL DAY
I AIN’T 17 BUT I STILL FEEL THAT WAY”**

9. BLAME IT ON THE BOOGIE - THE JACKSONS

**“DON’T BLAME IT ON THE SUNSHINE
DON’T BLAME IT ON THE MOONLIGHT
DON’T BLAME IT ON GOOD TIMES
BLAME IT ON THE BOOGIE”**

10. GENIUS OF LOVE - TOM TOM CLUB

**“I’M GONNA HAVE SOME FUN
WHAT DO YOU CONSIDER FUN?
FUN, NATURAL FUN”**



this party sucks

snatching other people's beers
without asking is individual
expropriation, right?

wish i was at home jerking
off to all the images of
nudity in the last SI issue

this music is
bourgeois

why aren't we
listening to Andrew
Jackson Jihad?

i bet these people still vote

this is probably UO
Administration's fault

the theme for the new SI
issue sucks

i bet these liberals
don't even read zines
at the ROAR Center

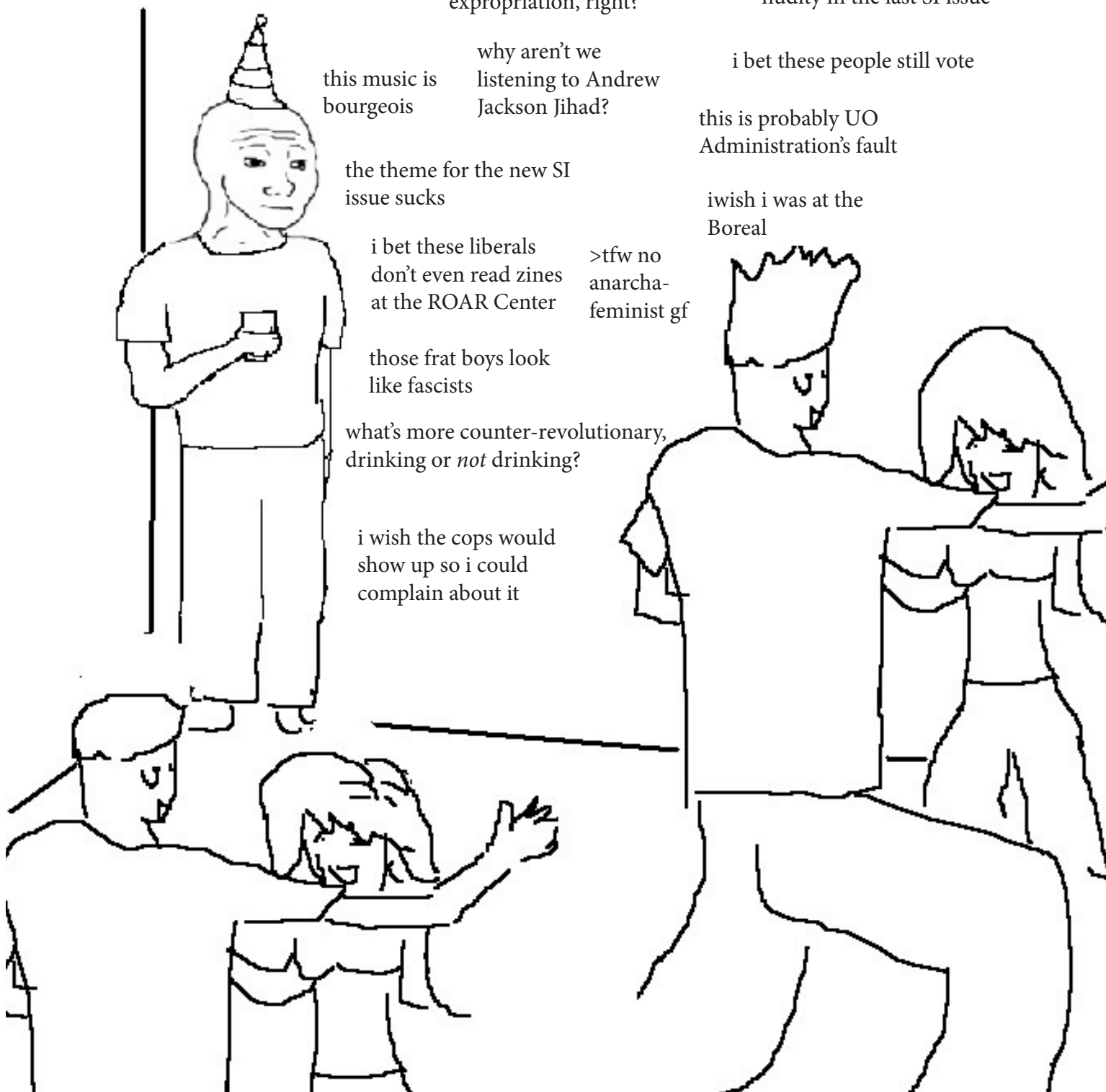
>tfw no
anarcha-
feminist gf

i wish i was at the
Boreal

those frat boys look
like fascists

what's more counter-revolutionary,
drinking or *not* drinking?

i wish the cops would
show up so i could
complain about it



A Typical *Student Insurgent* Reader at the University of Oregon

Alright, comrades, what should the next step be for the glorious Communist Workers Party?

Wait... what are you talking about "Communist Workers Party"? We're the Communist *Labor* Party.

Hang on a sec, I think I'm in the wrong meeting. Tim, I thought you said this was the *Socialist* Labor Party!

No, I said this was the meeting for the Socialist *Workers* Party. We ***hate*** the Socialist Labor Party.





CENSORSHIP // CENSORSHIT

**Some adoring words from our most loyal fans:
the prison censorship officials.**

Since the release of the Fall 2016 Power Issue, The Student Insurgent office has received rejection letters from several correctional institutions. In several cases, our latest magazine was not delivered to the inmate recipient it was intended for. Our deepest apologies if you did not receive your copy. Most of these rejection letters cited that the magazine contained material that was considered "inappropriate.... dangerously inflammatory, liable to incite riot or insurrection....". We consider this the highest honor and humbly accept this esteemed distinction from the states of Florida and Pennsylvania.

The Student Insurgent seeks to provide an open and safe forum for expression and we do not support censorship. However we have, in the past, toned down some of our content in order to get our magazine past prison guards (ie excluding pictures of guns, nixing explicitly sexual images, etc). It seems as though we have different definitions of provocative and inappropriate... Let's take a look at the pages that prompted these rejection letters and try to figure out what's so offensive about them.

PAGES 11-12 NORMALIZING THE NUDE

It's a crappy doodle of some boobs and a dick or two. Grow up. P.S. We've hidden 4 drawings of genitals in this issue of the *Student Insurgent*. Try to find them all.

PAGE 13; GANGS

Gang (noun): "A group of criminals or hoodlums who band together for mutual protection and profit". That's the Black Panther Party. Sure, they did some pretty radical stuff and there is a gun in this image. But they also fed children breakfast and started community health clinics. The Black Panther Party is *not* a gang. Not to mention how fucking racist it is to assume that a group of black men with a gun is a gang.

PAGE 14; HOW'S MY PRISON HEALTHCARE?

This essay describes multiple cases of medical neglect that the author, Timothy J. Muise has witnessed while in prison. I can't image any way that this would "present a threat to the security, good order, or discipline of the correctional system".... I'm just going to assume that *somebody* doesn't want to own up to their mistreatment of inmates....

PAGE 26; DON'T INTERNALIZE THE HATE - RETALIATE

Okay, I guess I can sort of understand why this page was cited as inflammatory. There's some masked queers with baseball bats and a banner that says "these faggots kill fascists". However, I'd argue that this page doesn't inspire violence. It says "kill homoPHOBIA", not "homophobes". This page merely suggests a few ways one can take action to retaliate against homophobia. Does the prison think that folks should be passive victims to homophobic violence? We certainly don't. We support everyone's right to defend themselves.

PAGES 29-30

These pages are literally just horoscopes. It's stuff you'd find in a fortune cookie. Whoever's monitoring your mail is a tightass brown-nosing fun-cop.

PAGES 31-34 WHY BREAK WINDOWS

The Commonwealth of Pennsylvania rejected this article and cited that "telling a cop to f... off is nothing like smashing windows". What the fuck is that even supposed to mean? I'm assuming they were trying to reference the paragraph where author Armenio Lewis describes the adrenaline of smashing windows and yelling "fuck the police". I guess they're right, telling a cop to fuck off *is* nothing like smashing windows. We'd like to encourage you to do both anyway.



My Quandary

By Thomas Harris

I sit here and ponder this beautiful moment of perplexity. There's so many dynamics in this world that offer such different views of our reality. Information and communication tie this constant procession of points to momentary reflection. My reflection, my life and the beauty behind its uncertainty.

When I am gone I won't be remembered as someone who was perfect. But, equally, I don't want to be remembered as someone who had too many flaws. I don't want my remembrance to be filled with satire or irony. I don't want people to focus only on the good parts or only on the bad parts of my life. I want honesty. It is possible to be perfectly imperfect. No matter how hard one tries, they will still make mistakes. But a person that has found their truth does not let those mistakes define them.

I have a fantasy that my life could be magically fixed, but when I truly contemplate this, the thought seems like a big waste of time. Yes, I want my distractions taken care of. Yes, I want my problems taken care of. Yes, I want my dramas resolved. Essentially, the great fix would mean I sought the end to my own story. But if I got that wish, then what would be left to know? Nothing. All of my experiences, past, present, and future would be pointless. For me, there are two things certain about life: uncertainty and impermanence. Personally, uncertainty was always the big, scary unknown. While most of my life I have been frightened by the unknown, I now realize that the unknown is what has kept me alive for this long. It's what kept me pushin', it's what made me thrive, what made me seek out something different.

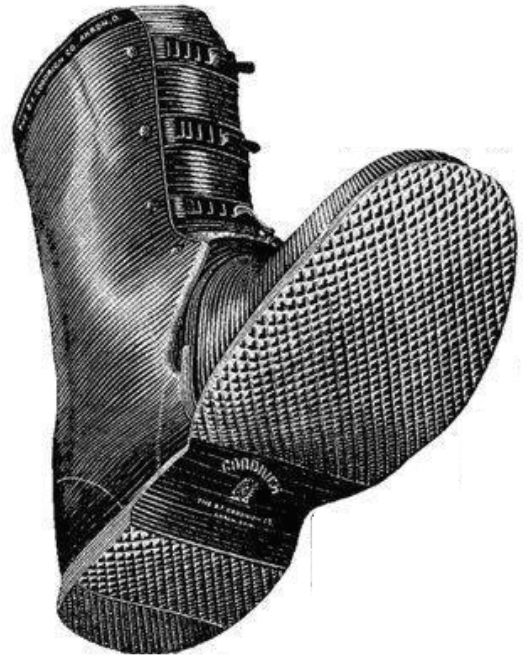
From the day of my birth, everything in front of me was unknown. I was born with an explosion of energy. But what happens after that seemingly momentless moment? Time starts running out the second it begins. I never seem to have the vigor I once had. I start to slow down and eventually start to give in. I've always felt as if I was frantically trying to leave my mark. The longer I just survived, the more an internal pressure builds up until I feel like I need an escape, a release.

Every second I live I create a new connection to the past. No matter how hard I try, the person I am right now is not the person I was the moment before.

Every breath is a choice. Each second, a choice. To be or not to be; that really is the question.

Everyday I choose to get up, I choose to reenlist back into my own life because of the unknown. Something spectacular could have happened the next day or even the next moment. It took the construction and destruction of my own prison to realize that every moment is a miracle, no matter how I decided to spend it, because it led me to being right here, right now.

There were times that I wanted to forget my past, all the dirt, all my narcissism and pessimism, all the greed; just start over. Now I am at a place where I don't want to change a thing and wouldn't even if I could, I don't want to forget. I don't want to be orphaned from my own life time and time again just to make it hurt less and less. I'm glad that I have felt almost everything imaginable, it's what makes me so unique. Everything has been included: good, bad and indifferent. In the end, I would like people to know all of those things. I want people to say that I lived, that I chose to embrace the unknown and slowly, piece by piece, turned the unknown into my known, which led me to the truth.



Sacrifice

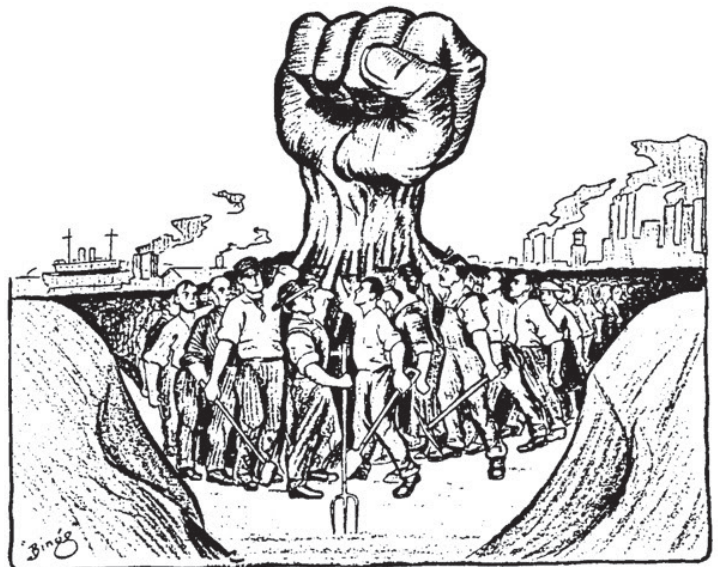
By Thomas Harris

Sacrifice is the law of life. It runs tough and governs every walk of life. We can do nothing or get nothing without paying a price for it.

If we could secure the salvation of the community to which we belong, we must pay for it. That is, sacrifice of self...Every person must consider the question as if it affected him or her personally. There must be a willingness to put his hand into his pocket for the common good and be giver of his time and energy.

Personal ease and personal gain should be surrendered, to all this must be added patience and self-control.

The slightest deviation from the straight and narrow path mapped out here could bring us down—not because the cause is unjust or weak, but because the opposition set up against us is



One great truth:
whoever you are or
whatever it is that you
do, when you really
want something, it's
because that desire
originated in the soul
of the universe—and
when you really want
something, all the
universe conspires in
helping you achieve it

-The Alchemist





A BRIEF HISTORY OF THE BLACK PANTHER PARTY BY A MOVEMENT VETERAN WHO WAS THERE

by: Absolutely Anyone

The Black Panther Party led by Huey Newton, the noblest American freedom-fighter of them all, had courage, intelligence and generosity. The Panthers were continuously attacked, often murderously, by stupid, selfish cowards, many of them governmental conspirators. Yet they didn't surrender. They kept organizing armed collective defense pursuant to the Second Amendment and they kept publishing the most trustworthy newspaper in the country, The Black Panther.

When in 1982 we as a people lost forever that revolutionary force, we lost, hopefully not forever, the spirit needed to fight effectively against oppression. Our dismal history since 1982 makes that loss painfully obvious. The BPP didn't snivel about oppression and beg favors from oppressors in exchange for collaborating with them, as the Pseudo-Democratic Party recommends that people do. The BPP organized militant resistance against any sort of injustice. In fact, the Panthers led the most effective resistance movement in the United States since the suffragettes a half century before them.

The BPP didn't just complain about police crimes, it stopped police crimes. The BPP didn't just complain about black children having to go to school hungry, it fed black children breakfast. The BPP didn't just complain about racist school systems, it created a model school system, the Oakland Community Learning Center, so excellent it eventually earned even government funding. The BPP didn't just complain about inadequate, ruinously expensive health care, it organized free health care clinics. The BPP didn't just complain about flagrantly fake news in the plutocratic press, it published every week for sixteen years a newspaper that counteracted fake news.

The BPP didn't just complain about fascist oppression, it organized in 1969 the United Front Against Fascism. That national organization led the battle against the Rockefellerian-led fascist regime that tried to strangle constitutional freedom and justice in order to render plutocratic fascism absolute.

And the BPP didn't just complain about corrupt politicians, they publicly exposed, denounced, and disgraced the fascist murderer Lyndon Johnson. From 1966 on the Panthers emphasized the right of the American people to engage in armed resistance in emergencies against any attempt at overt dictatorship which the Johnson administration was drifting towards. And then after the Johnsonian threat was eliminated, the BPP intellectually guided the power of the people to such a high level that we could and did overthrow the most powerful ruler on earth, Richard Nixon.

Since being inaugurated by the Student Non-Violent Coordinating Committee led by Stokely Carmichael in 1966, the BPP intellectually guided the radical civil rights movement that stopped, hopefully forever, legalized racism and legalized misogyny. Both of these hideous travesties of liberty and justice for all were ardently supported back then by both the Pseudo-Republican Party and the Pseudo-Democratic Party, two of the most viciously fascist organizations that have ever endangered the world. Both of those major fascist parties perpetrated fascist laws and fascist policies so vile it is hard for young people today to believe that they ever existed, and that some of them may still exist. All people who weren't white, oppressive, rich males had to suffer from these fascist laws and policies every day of their lives. People had no effective way to defend themselves from those nightmares except armed struggle.

And best of all, the Black Panther Party taught us, the American people, how to unite in solidarity so we could continue and strengthen our fight for full human rights. We can win this fight if we can only stop kowtowing to hypocritical politicians. These politicians threaten us and then try to bribe us with trivial favors in exchange for the surrender of our liberty and dignity. The Panthers never surrendered.

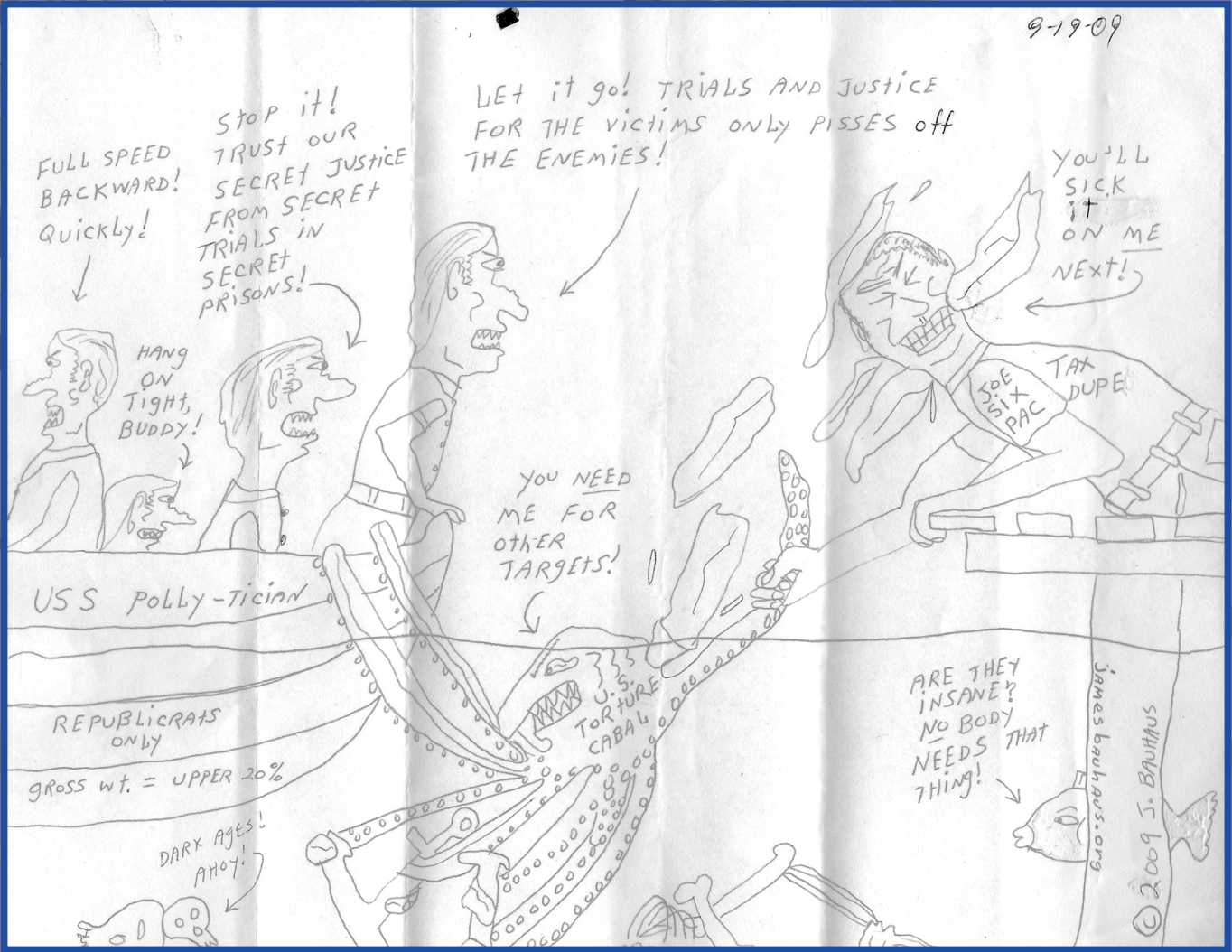
The strategy of the BPP was survival through service to the people pending revolution. This is exactly the strategy we should all, multi-culturally, adopt today.

The fascist system currently dominating life in the United States and substantially sabotaging constitutional freedom assassinated Huey Newton in 1989. As usual, fake news gushed forth through the fascist media to hide what actually happened. But the motive was obvious. And the release without charges of two of the three assailants made it more obvious. Fascists had to stop Huey from trying to effectively reorganize the power of the people to fulfill the revolution that our country stands for. As the song says, "How long must they kill our prophets while we stand around and look?"



Art by Maya Shuey

9-19-09



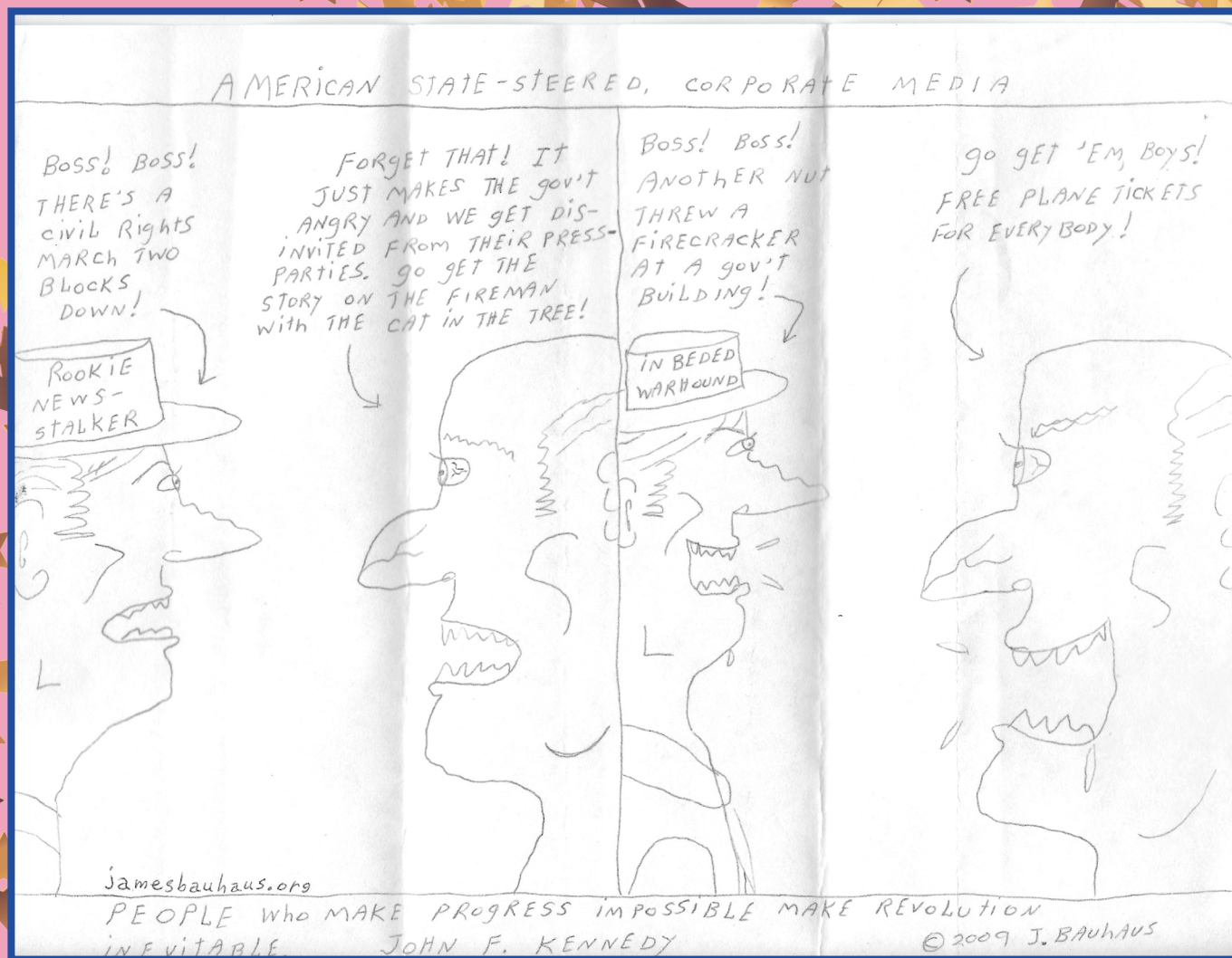
YOU KNOW ME! By James Bauhaus

I lie my teeth black; you believe every word
 I wear a white hat, but I exploit the tax herd
 You see me kissing babies, and hear how good I'll do you
 After my song and dance, I'll really stick it to you

My speeches are like honey, full of church, family, and flags
 Freebies for the wealthy, jobs for you in rags
 Swimming in corporate cash; I'll never take a bribe
 Me and my bidness brethren, we're all the same tribe
 One goes in, the other out; we're only changing hats
 When we sink the ship of state, we leave with the rats

Voting makes no difference; one of us always wins
 No matter what happens, you take it on the chin
 Don't be mad at us we're only doing our job.
 We are members in good standing of the silk suit mob!

COMICS & POETRY



comics by James Bauhaus
You Know Me (right) by James Bauhaus
Untitled Poem (left) by Audrey

I was not prepared for war so young
 I am far from prepared for battle
 I have minimal tools for protection:
 A voice, that does not carry
 I had a megaphone, but someone stole it.
 A bandana, that barely dilutes the taste, the burning.
 A high pain tolerance.

I didn't think the Anarchist tattoo I put on my tit at age 19
 Would ever mean more than the sex appeal
 And maybe a small reflection,
 Of the frustration once contained.
 But I continue to spread the love.
 Fuck the system, fuck big oil, fuck you perverted greedy men.
 FUCK THE PORTLAND POLICE DEPARTMENT
 I'm ready to sacrifice
 Everything.
 Stronger in numbers, stronger with love.
 Strongest when we rise.
 I've never been stronger.

Thank you for reminding me, I am only one among many soldiers. Feeling more myself than ever

You Are Not Beautiful!

Against the Fascism of Beauty, Fashion, and Looks

Remember Marilyn Manson? The metal group? I consider him and his band the last rock stars. Manson's reign of terror on MTV and the wider pop culture in the late 1990s and early 2000s was basically the last time a rock group captivated the public imagination before rock'n'roll was finally and irrevocably dethroned and hip hop and R&B tunes took over as the reigning pop music genres dominating the airwaves. Rock had a good run, for about fifty years, since Elvis Presley it had been the most popular genre of music throughout America and indeed the Western world, a symbol of American global cultural dominance. Don't mistake me, I have no nostalgia for the era. Too many not-so-subtle racists pontificate sorrowfully about how a white-dominated music genre like rock (which was stolen shamelessly from black artists in the first place) was replaced with heavily black- and Latino-dominated music genres like hip hop and R&B.

Anyway, Marilyn Manson was a neat little star. He was an expert in shock rock, using outrageous statements and fashion to terrify conservative America and its delicate little morals. He used cross-dressing, onstage sex acts, horror movie imagery, Satanism, and songs about violence to outrage middle America and keep himself in the headlines. It was, of course, always a marketing scheme, the more the offended religious dweebs protested, the more albums and concert tickets he sold. But he and the band had enough artistic ability and interesting lyrics and musicianship that it didn't feel cheap or overly insincere.

In 1997, at the Video Music Awards, Marilyn Manson, in a corset, leather underwear, and thigh-high stockings, took the stage in front of a giant American flag that had the fifty stars replaced with the lightning-bolt logo of the British Union of Fascists. Posing as the president standing at a podium, he said, among other remarks: "My fellow Americans, we will no

longer be oppressed by the fascism of Christianity! And we will no longer be oppressed by the fascism of beauty!" before he and the band played what I consider to be their single best song, "The Beautiful People" off the album *Antichrist Superstar*.

"The fascism of beauty" is a great turn of phrase, and I think it's important. Manson wasn't the first to come up with such a concept. Psychological researchers have long known of the existence of what they call "lookism," the tendency nearly all humans display to overvalue people seen as attractive, and devalue people seen as unattractive. It's pretty insidious. Pretty people are perceived as being more competent, more trustworthy, kinder, and more intelligent than their uglier peers, regardless of their actual personality. The same goes for height and weight. Being taller and being thinner can increase how much money you make, and improve how your boss evaluates your work performance.

The cult of beauty pervades all aspects of our society; it is an authoritarian institution. Like all the most successful authoritarian institutions, it is hardly visible to most, it appears entirely natural while in fact it is mostly artificial and held up by violence, and its subjects enforce it themselves. The cult of beauty is racist, sexist, ableist, homo- and transphobic, and most crucially: capitalist.



The cult of beauty holds that attractiveness is not just a lucky accident of birth, like being smart or physically strong, but is in fact the most important part of your self, and if it does not come naturally, should be extensively (and expensively) cultivated, by any means necessary. In certain extreme cases, a minimum level of physical attractiveness is required for your very humanity to be recognized, for you to be treated as a being worthy of dignity, respect, and freedom.

Although beauty is largely

inborn, a lucky accident of birth, this is understood as being no excuse. You have no right to be ugly. If you are ugly, it is your responsibility, through grooming, dress, cosmetics, the maintenance of a certain lifestyle, medical intervention, and in some cases surgery, to try to attain some level of beauty. To refuse provokes severe punishment. Social ostracism from friends and potential lovers is only the beginning. Being ugly can mean not getting a job. Being ugly can mean being seen as a threat. Indeed, some people are so ugly they can lose their freedom. Certain ugly people, especially the homeless, are routinely banished from public space, they are “an eyesore”, and the police evict them constantly from publicly accessible places like parks, sidewalks, and bus stops, for the crime of “loitering”, a crime that only exists for the ugly and unwanted. Failure to groom oneself and maintain an arbitrary standard of personal hygiene often results in the physically and mentally disabled being institutionalized, even if they are otherwise capable of taking care of themselves. Up to the 1970’s, in the US, many cities even had what were called “ugly laws,” in which people who were physically disabled, deformed, or had been maimed in war or industrial accidents were legally banned from public spaces, described as “unsightly and unseemly”. These people, who were often beggars, were a nuisance who needed to be controlled. In many places, up until very recently, failure to conform to gender roles could also result in psychiatric institutionalization or even arrest and imprisonment. Transgender people know this harsh truth better than anyone, their level of acceptance and respect in straight cis society is almost completely dependent on the degree to which they “pass” as a sufficiently beautiful member of their gender. The non-passing trans person is considered terribly ugly, and not passing frequently invites violence. Trans women especially face a nearly unique threat, merely existing in public space often results in savage attacks, even murders, by transphobic men. “Passing” as a “real” (i.e. cisgender) woman is a matter of personal safety. I repeat: one has no right to be ugly.

And far from being a wasteful but ultimately harmless pursuit, beauty and fashion are often actually downright dangerous, and hazardous to our health. In many times and places it has gone as far as to demand permanent mutilation of the body, and not mere superficial mutilation like skin piercing, circumcision, and tattooing, but practices as destructive and disabling as foot-binding, breast-ironing, waist-training, and the most horrific of all, female genital mutilation. Hairspray contains noxious fumes that pollute the atmosphere. Tanning leads to skin cancer. Many animals are killed for their fur and their skin, and most cosmetics are tested on critters who must be tortured to ensure the products are “safe” for human use. Elephants will soon be wiped out due to poaching, their tusks highly prized as the source of ivory for jewelry. Billion-dollar industries are built on selling dubiously safe and dubiously effective weight loss supplements and treatments for acne. Anorexia, a psychiatric disorder based on an extreme obsession with thinness to the point

of self-starvation, and which is highly correlated with exposure to advertising and television, is more likely to cause death than any other mental illness. But health, animals, and Mother Earth all must be sacrificed on the altar of beauty.

The cult of beauty is an oppressive institution that, in my view, like religion, capitalism, and the nation-state, should not be reformed but abolished. It cannot be wielded for progressive or egalitarian

purposes, though there are many who would try. There are many who wish to expand “beauty standards” to include marginalized groups, such as people of color who lack the stereotypical white physical features that the Eurocentric cult of beauty deems the most valuable. Rather than attacking the advertising, fashion, and cosmetic industries that sell this harmful ideology, they would rather seek to be included in it, to expand the number of people who can be seen as beautiful. There is a fat acceptance movement that aims to reduce what they consider to be the arbitrary notion that thinness is beautiful and fatness is ugly. Social media sites like Tumblr and Instagram are chock full of professional photo-shoots of beautiful “alternative” models who are amputees, in wheelchairs, or bald-headed cancer patients undergoing chemotherapy. There is even a movement to create “feminist” pornography that features actors and actresses who transgress gender norms, or are physically disabled, or fat, or hairy.

All of these miss the point. The cult of beauty is largely capable of recuperating all of these efforts. But it would be no less oppressive. Though it often serves this purpose, the cult of beauty is about far more than privileging men, white people, cisgender people, thin people, and able-bodied people. Even if such biases were torn down, it would still serve the purpose of social control, of

demanding certain behaviors from people on threat of severe punishment. The cult of beauty is nothing if not arbitrary. They can sell you anything and everything. They can sell you one quality today and its opposite tomorrow. The entire beauty-advertising-industrial complex, which encompasses clothing, cosmetics, grooming, and more is built on a model of attacking your self-esteem and self-worth, in order to sell you trillions of dollars of commodities that you never wanted in the first place. Far from undermining this profitable bonanza, the progressive efforts to expand the cult of beauty offer growth and increased market share to these industries. More

customers to be targeted, more advertisements to be broadcast, more stuff to be sold. And as with much of capitalism, we are not the masters of our possessions, but instead our possessions become the masters of us. Many feminists have remarked before about how the beauty industry has created generations of women neurotically obsessed with their waistlines and the state of their clothes and hair. And more and more these days, men are being victimized and indoctrinated just as intensely by the cult of beauty. Such people are too busy with minutiae to care about fighting for change in the world. The cult of beauty encourages the narcissistic impulse.



The only solution is to wage war on this institution. To reject beauty altogether, and accept and embrace ugliness. This war is half personal and psychological and half external and offensive. We must change our minds and our habits, but we must also attack the edifices of our oppression. It means challenging lookism in our own minds, interrogating whether our opinions of people are truly based on honest evaluation of their character, of the qualities about people that actually matter, like whether they are kind, trustworthy, funny, or interesting, and not whether we think they're pretty. It means reducing our consumption and indulgence in vapid consumer culture, buying clothes because they're comfortable and affordable, not because they are fashionable, wearing them even after they're ripped or stained because those things don't actually make clothes unusable. It means attacking, ruthlessly, the all-pervasive propaganda of the cult of beauty: advertising. Deface billboards with graffiti, smash the display cases of bus station ads, set fire to and blow up the trendy clothing stores and cosmetics kiosks. We don't need them and we don't want them! Embrace the ugly, shun the beautiful. Adorn your body in new and interesting ways, or don't adorn it at all and practice nudism instead. Don't be attractive, be frightening. Don't stand out, be plain. Use clothing as a tool. Cover your face to elude identification by cops and surveillance cameras. Or conversely, use outrageous public nudity to attract attention for demonstrations and protests. And most of all, ignore beauty, devalue beauty. Don't accept the comforting lie that "everyone is beautiful." We're not! *You're not!* Our bodies are just decaying organic matter. Rotting meat. Compost. Shit. We're flawed, we're weak, we're stupid, we're ugly and God damn proud of it. Value your fellow human being for the things about them that truly matter, not their disgusting flesh prison. Value them for them, and not for what they can offer you or offer society. Resist the corporate onslaught on your self-esteem and your sanity. They need you but you don't need them.

The chorus to Marilyn Manson's "The Beautiful People" is worth remembering:

*Hey, you, what do you see?
Something beautiful or something free?*

You have to pick one, you can only be one or the other. Will you be beautiful, or will you be free?

*Hey, you, what do you see?
Something beautiful or something free?*



Real life Adblock software

*Take a spray-can or a rock to the means of your oppression.
If an advertisement annoys or insults you, destroy it.*



Donald J. Trump 
@realDonaldTrump

 Follow

Professional anarchists, thugs and paid protesters are proving the point of the millions of people who voted to MAKE AMERICA GREAT AGAIN!

3:48 AM - 3 Feb 2017

  43,491  175,799

Interview with a Professional Anarchist

After antifascist protesters no-platformed Milo Yiannopoulos at UC Berkeley, Donald Trump tweeted, “Professional anarchists, thugs and paid protesters are proving the point of the millions of people who voted to MAKE AMERICA GREAT AGAIN!” Curious about what the hell a “professional anarchist” could possibly be, we sat down with a real professional anarchist because it’s totally a real thing.

How did you get into the profession, and how difficult was it?

Well I began college studying electrical engineering, but eventually switched my major to feminist dance therapy. After college, I landed an internship as a social justice warrior. My primary duties were ensuring that universities and news outlets in my area maintained cultural Marxism and a liberal bias. Eventually, I realized that the office work wasn’t for me and I attended a riot. After smashing the window of a poor, defenseless Wells Fargo branch, I was hooked and decided to focus the rest of my career on field work.

The hardest thing was deciding what tendency I wanted to join! I mean, there are so many great ideologies with great company values and employee benefits. Anarcho-syndicalism™ has a great corrupt union but Anarcho-primitivism™ has amazing health benefits with magic healing crystals. Eventually, I settled on Individualist Anarchism™ ‘cause fuck you, I won’t do what you tell me.

So as a professional anarchist, what’s your main source of income?

I’m primarily funded by George Soros and other lizard—I mean liberal elites. I get paid by the hour in addition to commission for every innocent cop I throw rocks at, and I get a Christmas bonus for participating in big disruptive demonstrations at malls during the holiday shopping season.

What does your job look like on a day-to-day basis, and what are your long term goals?

Well I spend most of my time locked in a safe space so I don’t have to listen to other viewpoints. As soon as I hear of an out-of-town peaceful protest, I call up my fellow Professional Anarchists and special snowflakes and we march on over to infiltrate it. Seeing as we’re too cowardly to face the police and surveillance state, we usually mask up. Then we do everything we can to intimidate protesters and put everyone in danger.

Speaking to our long term goals, we’re mostly aiming for complete anarchy and chaos. This will primarily involve white genocide, undermining the sanctity of marriage, and ensuring there’s no one to build roads. Really, the main point is to go against everything Martin Luther King Jr. and Gandhi stood for.

Are you at all associated with the group, Black Bloc?

Oh yes, they are an amazing firm. With a clear chain of command and centralized organization, Black Bloc is the most important part of infiltrating any protest. Radical liberals like myself would be nowhere without the amazing work they do.

What are your thoughts on fascism and anti-fascism?

Well, clearly there’s no difference, right? I mean we’re both just dedicated to senseless violence against each other. We’re basically indistinguishable! What’s central to understanding antifascism is ignoring the history of genocide and oppression that have occurred under fascist regimes as well as in our own history in the United States. You really can’t take into consideration the systems of oppression that this country was founded upon and how fascism seeks to perpetuate and build on those. After that, it’s clear that antifascists are just as bad as fascists.



CRACKS IN THE STEEL CITY: REPORTBACKS FROM PITTSBURGH

Nov 13, 2016

“No longer are we faced with Marx’s famous choice of socialism or barbarism; we are confronted with the more drastic alternatives of anarchism or annihilation.” – Murray Bookchin, Post-Scarcity Anarchism

Our lives are too precious to wait

The votes are in and the oppressed, the students, the workers, the poor, the undocumented, and—most importantly—*you*, lost once again. As if we had any chance of winning their games; everyone knows the house stacks the deck (and we don’t just mean at Rivers Casino). Every four years, the ruling class offers us two representations of different ‘factions,’ where the capitalists back their choice via campaign funds. Many capitalists will back both candidates, just to be sure each will meet their will (Wells Fargo and Goldman Sachs, for example). Historically, the winner of the US presidential race is whoever raises the most campaign money.

This year was an exception. Most of the left, anarchists included, resigned themselves to another four more years of neoliberalism under Clinton. How could she lose? She ran a typical campaign, talking about pragmatic “solutions” and policies she’d put in place, against a Republican whose own party barely wanted him. While not everyone can agree on everything he is – he’s been called a rapist, a white supremacist, a misogynist, a fascist – it’s worth considering Trump’s insistence on jailing the opposition party leader. Not your typical presidential campaign mudslinging.

CrimethInc writes:

Those on the Left who have persisted in the naïve belief that the right government could solve the problems generated by global capitalism are partly to blame for this situation. The Democratic Party was foolish to back an establishment candidate at a time when so many people are desperate, angry, and rebellious. In legitimizing the idea that America is or should be great in the first place, Democrats smoothed the way for Trump to promise to make it great once more. Every tax dollar good liberals paid to the government hoping it would care for the poor, sick, elderly, and underprivileged has built the juggernaut that will now roll across their civil liberties. Every law they continue to obey will aid and abet that process. And if the media outlets

and politicians that decried Trump as the candidate of the apocalypse accept him now in the name of the democratic process, this only confirms their complicity.

The problem is democracy itself: the form of government that brought Adolf Hitler into office. In response to the polls, we assert that no one should have the right to rule over anyone else. Neither Donald Trump, nor Barack Obama, nor Mother Theresa could ever use such power for good. We have to create horizontal structures and autonomous movements that can meet our needs directly, rather than continuing to feed resources into structures that will be used against us for the benefit of a few.

There is plenty of liberal clickbait whining over the failure of neoliberalism and the Clinton dynasty. We have no interest in repeating the mistakes of the liberal-left, or of helping the Democratic Party get itself together so they can continue derailing social movements with piecemeal reforms and recuperating our desires. To hell with Hillary Clinton, to hell with Trump, to hell with capitalist democracy!

Say good night to the old neoliberal order, long live the new fascist order.

We are not the only ones to realize the sham of democracy. Only half of all eligible voters turned out, and passive refusal can be a precursor to active refusal. Millions across the United States know that our representatives do not represent us, that they cannot represent us.

Maybe the problem has to do with democracy itself. Honestly, when has it fully delivered on its promises? In ancient Athens, when women and slaves were prohibited from participating? In the days of the Founding Fathers, some of whom also owned slaves? Today, when everyone supposedly has a say but self-determination feels further out of our hands than ever?

We keep blaming specific politicians and political parties, as if it were just a matter of personal failings. But any system that

doesn't work unless the people using it are perfect is a bad system. What if some politicians really do mean well, but there's nothing they can do? All the good intentions in the world won't help if the structure is broken.

Beyond this passive refusal, there's been a spark lit under the ass of the Left. Talk of guns, talk of organizing, talk of the same talk but louder and more passionate, and no talk of why now is the best time to reach the People/the Masses/they-who-must-be-organized. Somehow the Left thinks it can repeat what it's been doing the past 8 years but with more urgency, and suddenly the problems of the past are gone. Pass around your reading lists, get together your reading groups again, sell your boring as fuck monthly papers that we only buy so you'll leave us alone.

On the 'other side' of the Left, the spark is still lit except its being used for warmth rather than a way out of the dark. Some anarchists, marxists, and all stripes of radicals have resigned themselves to another four years of the same, as if Trump does not mark a change in US politics. Much of what Trump ran on were things already occurring. Mass incarceration was started by Clinton, mass deportations have peaked to historic highs under Obama, and there's no need for a wall since a fence was already built in the 90s. While all true, this stance ignores the overall movement that swept Trump into power. It ignores the emboldened far-right getting more active over the past year or so; Neo-Nazis, the Klan, and White Supremacists trying to launch one National Front in Harrisburg earlier this month, the anti-fascist battle of Stone

Mountain in Georgia, the Nazis who stabbed several anti-fascists out in Sacramento, and all the violent attacks against individuals.

Many of our friends are torn between repeating the same failed activities, or just ceding more ground to the far-right thinking they're no different from neoliberals. Maybe we need new friends outside the Left to deal with this ever changing political terrain.

The Left is Dead, Long Live the Post-Left!

We could go on again about how the lines have been drawn, but this is obvious every time they are crossed or redrawn. It has never been about who has the right ideas or comes from the right background, revolution can only be made by those who revolt! Movements can not survive being ideologically homogenous, movements survive by continuously being able to refresh itself with new ideas and tactics. We can not maintain momentum only working alongside those who use the same language as us, who patron the same coffeeshops, and have the same haircuts. We learn this lesson every time the streets are taken back.

You are waiting for the revolution! Very well! My own began along time ago! When you are ready—God, what an endless wait!—it won't nauseate me to go along the road awhile with you!

—Renzo Novatore



Even for a crowd that knows full well in advance what may be coming there is a first-mover problem which prevents the riot itself from being a straightforwardly intentional act; no individual or group can simply decide unilaterally to riot, unless the riot is already in process. This is why the immediate trigger very often appears as some relatively minor act of the police which unites a crowd in indignation against them; but such tipping-points do not come out of the blue – rather, they are themselves produced from some escalating dynamic, in which a crowd can certainly play an active role.

– A Rising Tide Lifts All Boats, Endnotes #3



The Land of Black Metal and Maternity Leave

Scandinavia and the myth of a social democratic utopia

American social democrats have a huge hard-on for the Scandinavian states (Finland, Sweden, Denmark, Iceland, and Norway) which they believe represent the quintessence of workers' and women's rights. On the campaign trail, Bernie Sanders suggested that "we should look to countries like Denmark, like Sweden and Norway and learn what they have accomplished for their working people" when explaining his democratic socialist ideology. The social democrats point to the parental leave, health care systems, and high union rates as reasons to strive for the Scandinavian "supermodel" – as Time put it in 2013. They conveniently overlook glaring problems in northern Europe. (For example, Norway exports the most oil out of any European states besides Russia and ranks tenth worldwide in oil production just behind Venezuela.) The two most neglected components to Scandinavian social democracy are the persistent racism and the history of worker militancy in securing legal rights for workers.

The Sweden Democrats, an ultranationalist party with roots in Neo-Nazism, is the third largest party in the Swedish parliament holding 14% of the electorate. The popularity of the Sweden Democrats coincides with ongoing and worsening systemic racism in Swedish society. Hate crimes against African-Swedes increased 40% between 2008 and 2014. In 2012, the culture minister laughingly cut into the genitalia area in a cake designed to look like a stereotypical black woman with the designer wearing blackface as the head in an apparent attempt to highlight female genital mutilation. Urban areas are segregated along racial lines with people of color – mostly Muslim – living in low-income housing projects. Further, the country has the highest rate of inequality between native and foreign born citizens. What's worse is that the

other parties act as if the Sweden Democrats are a fringe anomaly within Swedish society instead of confronting the pervasive systemic racism and bigotry that undergirds the party's popularity. Claiming that the Sweden Democrats are an exception to a society that otherwise values and epitomizes equality actually washes over the racism persistent in the country. Associate professor of intercultural studies Tobias Hübenette explains, "The welfare state takes care of you if you are inside the system, but access to the system is largely through work and partly through the residential market, which are highly segregated." The problem exists in Denmark as well, where there has been uproar over the recent immigration of 16,000 Syrian refugees.

Furthermore, it is easy to overlook that Sweden, Finland, and Norway are settler-colonial states benefiting from the oppression of the Sami indigenous people in Northern Scandinavia dating back hundreds of years. Politicians, with culturally genocidal "Norwegianization" policies, have sought to assimilate the Sami people into the dominant culture. This policy dates back to Christian missionaries in the 1700s and the government only discontinued it in the 1980s. In the mid-twentieth century, Sweden forcibly sterilized Sami women under their eugenic ideology pursuing a pure Swedish Aryan race. Oppression still continues with a lack of reconciliation and reparations and a failure to adequately extend the welfare state to the far-northern reaches of the region.

While racism and colonialism still define Scandinavian societies, the left cannot overlook some of the successes of these welfare states. Sweden has 85% union representation compared to the United States' 11%; Finland guarantees 23 weeks of paid parental





leave; and all the countries enjoy a single-payer health care system. However, the history of the social democracy in northern Europe is a history of worker militancy combined with strategic party politics. From the Ådalen shootings in 1931 – a massacre of striking workers by the Swedish military – to the occupation of the Swedish national health board by gay rights activists demanding equal protection under the health care system, workers' and oppressed people have had to fight for protection under the welfare state through militant direct action. And this fight continues into the contemporary era. In 1998, a fifth of Denmark's workforce went on a 10-day strike demanding a 35-hour work week and a 6% pay increase, with individual unions adding their own demands. Eventually the union leaders gave in without the support of their bases, accepting an extra two days of paid vacation a year.

Equality as a value and anti-racism as a practice cannot be conflated, and in the case of Scandinavia the former is mistaken for the latter. When we discuss Scandinavia as a possible model for developing a more just society, we need to acknowledge that a complete replication of their system would not dismantle racism – and would in fact continue to benefit from it. If there is going to be a strong leftist workers' movement in the United States, it cannot be through Bernie Sanders and the progressive wing of the Democratic party. Rights for workers and oppressed peoples can only be won through militant, anti-racist direct action that forces the state to concede.

Let's Toast The Rich— With A Shot Of Fireball!

Amy kept pulling ahead of me on her bike. She was more athletic, and more eager about what we were about to do. I was a nervous wreck, despite my certainty of the righteousness of our cause. We were both in all black. Black pants, black hoodies, black shoes, black motorcycle helmets. It was cold, so the black gloves we were both also wearing didn't look as suspicious as they normally might have.

I was sweating profusely, I could feel my heart about to bust right out of my chest. She had the small black napsack with the supplies in it. After weeks of planning, we'd flipped a coin to see who would do the deed and who would keep watch. Amy flipped tails, so she would do it. It was better that way. She seemed less nervous, less hesitant than I.

It only took a few hours of research to find the address of a suitably close-by executive or board member or major shareholder of an oil company. We found a guy, Derrick Walker, vice-chairman of the board for the Board of Directors for Exxon-Mobil. Net worth: US\$26.9 million. He owned a second home near us apparently, he's on the Board of Trustees of a local university, most rich fucks from big business and the NGO world are. Amy found his addresses through the tax records of the company. It was a relatively modest mansion in a posh suburb of the city.

Living in an all-seeing surveillance state like America, one can't be too careful about doing research like this. We did it all at the public library, using the Internet on a prepaid cell phone. We never logged into any email or social media accounts on that phone. We always wore baseball caps and sunglasses to the library too, and didn't bring our personal cell phones, just in case. We bought all our supplies with cash: the 360° motorcycle helmets, the cheap glass bottle of liquor, and the can of gasoline. We spaced the purchases out over several weeks; again, out of an abundance of caution. We didn't have our cell phones with us now, either. Smartphones track your every move via GPS data, no matter what settings you put on it, its surveillance capabilities can't be disabled.

We approached Walker's neighborhood. We had to memorize the route here, and we couldn't take any freeways because we were on bikes. I was hustling to keep up with Amy.

"Just keep rolling," Amy called out to me, her voice muffled from inside her helmet. She kept saying things like that periodically to soothe my nerves. She was mothering me, her voice half-condescending.

Even when you don't have clinically-significant anxiety like I do, a forty-minute bicycle ride in mostly silence toward a destination where you're going to commit a major felony (not murder, calm down) is always going to be fairly nerve-racking. You feel sick to your stomach, and you sweat like a pig. Except pigs don't

actually have sweat glands, they roll around in mud to cool themselves

specifically because they don't sweat. Fun fact.

Amy took a sudden turn to the right. She got off the street and rode onto the sidewalk, which led into a small park in the middle of the neighborhood. Most of the neighborhood was very well lit but this park had only a few street lights near the bathrooms and the children's playground. Walker's house was right around the corner at the other end of the park.

It was half past two in the morning, and no one was around. Amy finally hit the brakes and slid to a stop next to a big bush. I stopped too and dismounted my bike. She let hers fall to the ground.

"Are you fucking ready?" she asked.

"Yeah... You?" I breathed.

"Fuck yeah," she said. She was trying to sound confident, but I could tell she was anxious too. "Let's do this then."

We left our bikes laying in the grass in the dark next to the large bushes. Walker's McMansion was the second house down from the corner where I was standing, the corner that led into the park. It was my job to watch for cars... and cops.

Amy jogged as quietly as possible to the side of Walker's house. And right as she busted out the first window (loudly, I might add), my heart dropped and nearly fell out my ass. I saw headlights. They were approaching in my direction. I quickly clapped twice, which was the signal to Amy to drop to the floor and hide, and not try to run, because there wasn't enough time. I quickly leapt back behind the bushes with the bikes, watching the headlights approach. It was the longest ten seconds of my life.

Some grandiose luxury SUV, shiny black, drove up to the corner, turned left, and sped off.

It wasn't a cop. And whoever was inside didn't seem to notice Amy or me. We might have just dodged a bullet. I clapped twice again, which was the signal to Amy "all clear."

I peaked my head out further from the bushes, to get a look at Amy. I couldn't see her, my view of her was obscured by a wooden fence that divided Walker's property from his neighbor. But immediately I saw the fire light up. Amy had lit the oil-soaked rag stuffed down the top of the liquor bottle full of gasoline. She threw it inside the busted window and there was another characteristic loud crash of broken glass.

Now I couldn't see her at all. She was in the back yard, looking for another window to throw the second Molotov into. That was a long sixty seconds of waiting, alone. Luckily I didn't see any more cars. I didn't hear any broken glass either though. Right as I was about to signal to Amy to run (by coughing loudly), she leaped back into my view and was sprinting, her shoes slapping loudly against the pavement. I scrambled back behind the bushes and got on my bike, and stood hers upright so she could jump on faster. Within five seconds she was next to me, whispering loudly,

"Holy shit! Holy shit! Holy shit! Holy SHIT!"

"Go go go go go go!" I whisper-shouted pointlessly. We were both already pedaling faster than we ever had in our lives.



This short story is unfortunately fictional and for entertainment purposes only; it is not intended to encourage, incite, or provoke any activity by the reader, no matter how fuckin' cool it would be. The *Student Insurgent* officially discourages any and all criminal conduct even though we also officially believe all laws are illegitimate.

Within thirty seconds we were out of the park and onto the streets, and within five minutes we were out of the neighborhood. My head whirling around in every direction, keeping an eye out for anyone who might see us. Cops, neighbors, drivers. Through our whole bike ride through the neighborhood we didn't pass a single driver, and only one or two houses had any lights on in the windows. That was as good as I could have hoped for.

After twenty minutes, we were decently far away, riding down whatever streets looked the darkest and had the fewest drivers. Only really vaguely heading in the direction of home. We'd planned this, we decided our priority should be being seen as little as possible, rather than getting home and indoors as quickly as possible.

For the first twenty minutes, our conversation had exclusively consisted of us cussing back and forth to each other, unable to organize a coherent thought into a sentence. Finally after a while I was able to ask Amy, "I never heard a second window break. What did you do?"

"I climbed into the garage through a doggie door. Somehow it was big enough," she said back, not whispering as quietly now that we were far from the neighborhood. "There were no cars in the garage. And none out front either. I don't think anyone was home. So that's good."

Eventually we made it home to our apartment, hid the bikes, hid our clothes and helmets, and reminisced excitedly for a half hour and went to bed. We didn't tell any of our friends or roommates what we were up to. We had plenty of people in our lives who would have sympathized, but it's always best to keep the number of people who know about an action to the absolute minimum. You never know who you can trust with the most important secrets. People change, and the cops get leverage over people, threaten them with hefty jail time if they don't snitch.

The next morning, before I even woke up, Amy took the handwritten letter to the public mailbox a few blocks away in the grocery store parking lot. She mailed it to the police. We'd gone over the procedure, she never touched the paper or the envelope or the stamp without wearing gloves. She practiced writing in a choppy disjointed style that didn't resemble her normal handwriting.

And what we wrote together, was this:

Dear pig bastards, corporate media, Earth-raping oil tycoons, and whomever else it may concern,

One night recently, a handful of comrades tracked down the second home of some highfalutin corporate bureaucrat of the Exxon-Mobil company and sneaked up when no one was home and did a little re-decorating with some gasoline and matches. They did it because the latest reports indicate the Earth's average temperature is going to rise by about seven degrees Celsius by century's end and that means over the next several decades, human society is going to collapse and most of the life on Earth is going to die. Far from being inevitable or natural, this catastrophe was intentionally caused by greedy, money-grubbing fucks like the guy whose house they hit. Global warming is going to wipe out hundreds of thousands of species, and cause devastating famines and water shortages that kill billions of people that will eventually lead to deadly armed conflict, possibly nuclear conflict, like the world has never seen. It's going to destroy all the forests, melt all the ice, dry up the lakes, and turn the ocean to acid. This world is going to burn because of the actions of assholes like you, and people, millions of people, are going to die. But if we're going down, we have no intention of going down without a fight, and we and our comrades wanted to send a little message to all the soulless Earth-ravaging bastards out there who think they're going to ride out the crisis with their mansions and their money while the Earth is scorched: IF WE BURN, YOU BURN WITH US!



IF WE BURN,
YOU BURN WITH US!



The New, Old Normal

In early February I had the pleasure of attending a lecture hosted by Ta-Nehisi Coates. Before beginning his prepared speech, Coates chose to address the unfolding crisis of legal green card holders being turned away at airports across the country, due to President Trump's immigration ban from 7 predominantly Muslim countries. His message was simple and direct, offering sympathy for the Muslim members of this country who have been persecuted, concluding his statement, "this is not normal, we are seeing the creation of a new race in America for the purpose of disenfranchising them". Of course, sentiments of support and solidarity are good and necessary in order to combat an administration singularly focused on sewing disunion and alienation. However, in appealing to the abnormality of our current situation, Coates touched upon a growing trend throughout the American Left (as well as the Right), which presents a problematic view of our history and the framework from which we confront the emergence of newly marginalized peoples. That is the assertion that the process of disenfranchisement and marginalization is abnormal in the American political tradition. On the contrary, marginalized people, and the process of marginalization that creates them, are central to American existence, and have been present in all periods of our history. The time we are living in is as American as apple pie.

Let's return, for a moment, to President Trump's judicially rejected immigration ban. The response to this executive order was swift and forceful. Protests erupted across the country, virtually every mainstream news source criticized the action as ill-conceived and haphazardly implemented, though many fell short of calling the order xenophobic or isolationist. Furthermore, politicians (primarily on the left, precious few on the right) voiced their dissent. In his first public statement after leaving office, President Obama emphatically rejected the order as un-American, "[I] fundamentally disagree with the notion of discriminating against individuals because of their faith or religion... Citizens exercising their constitutional right to assemble, organize and have their voices heard by their elected officials is exactly what we expect to see when American values are at stake" (Denver Post). On Twitter, Hillary Clinton added, "I stand with the people gathered across the country tonight defending our values and our Constitution. This is not who we are".

"One need look no further than the inscription upon the Statue of Liberty to know how normalized the idea of tolerance is in the American psyche. Yet our history tells a tragically different tale."

In both of these examples there is a clear appeal to "American values" and by extension, to the norms that those values foster. By stating that tolerance and respect are values of the American people, we implicitly state that they are the norms by which life in America has been conducted for decades or even centuries. This is an incredibly powerful political tool; by normalizing values, politicians may exploit an individual's sense of disorientation in a world that is difficult to understand, and out of their personal control. As such, we are compelled to critically reflect upon our history in order to determine whether these norms do in fact exist in American politics, and by extension, whether we ought to act for the preservation of these norms. Broadly categorized, three values are routinely asserted by the Left as normal extensions of the American experience; they are tolerance, solidarity, and progressivism.

"The United States is a nation of immigrants." This has been the declaration of every proponent of humanitarian immigration reform for decades. By invoking it, we normalize the value of tolerance. We open our borders to people from all walks of life, because we are welcoming to those from all walks of life. One need look no further than the inscription upon the Statue of Liberty to know how normalized the idea of this value is in the American psyche. Yet our history tells a tragically different tale.

First and foremost, our status as an immigrant country is only possible due to the near genocide of hundreds of cultures and peoples, for no other reason than they were occupying land that we wanted. In the aftermath of this systematic depopulation, it is true that there was an influx of immigration (this was, of course, a necessity due to the depopulation) however it would be ludicrous to assert that this occurred out of a sense of tolerance. Only western Europeans had the resources to travel across the Atlantic and settle the "New World". Those non-Europeans who made the voyage did so unwillingly as slaves, allowing for Europeans to capitalize on newly acquired land via the violent extraction of labor.

As time progressed, labor pools were tapped from other areas of the world, particularly China and Japan during the mid-1800's, yet this too was soon curtailed. By 1924, the United States first

encountered the possibility of large-scale global immigration, and responded with the Johnson-Reed Act, establishing a quota system of immigration, by which the US would not accept individuals from any country exceeding 2% of the total population from that country already present in the US. In effect, we disbarred people from all countries, unless there were already people living here from those countries, vastly prioritizing Western Europe over every other area of the world. This quota system was not repealed until 1965.

Just as we appeal to tolerance as immigrants, we also appeal to solidarity as Americans. We take care of one another, regardless of religion, race, gender, or socioeconomic status. This is a noble value, just like tolerance. Unfortunately, we have only succeeded in normalizing this value insofar as we have constructed a mythical version of our country, quite separate from our actual history. Inequality is the norm in US history, not the exception. One can see this from several different perspectives; legal, economic, and cultural discrimination have been consistent hallmarks of everyday life for a majority of citizens, and for a majority of US history. Look no further than the fact that women (comprising over half of the population) have been disenfranchised from the vote in our country for longer than they haven't been. To this day, systemic discrimination persists in a vast array of occupations, and institutions, which have prevented so many from access to the opportunity claimed to be universal in our popular narrative of American society.

Yet still there is one appeal that we make in the hopes of normalizing our most cherished values, that is the appeal to American progress. Although we may stumble, ours is a tradition of gradually realizing those principles that we have always been dedicated to, despite our dismal record of living up to them. Once again, this appeal does far more harm than good. In two ways does the notion of progressivism jeopardize the gains made throughout history by marginalized Americans; progressivism presents these gains as passively obtained, and falsely portrays these gains as safely enshrined, normalized values.

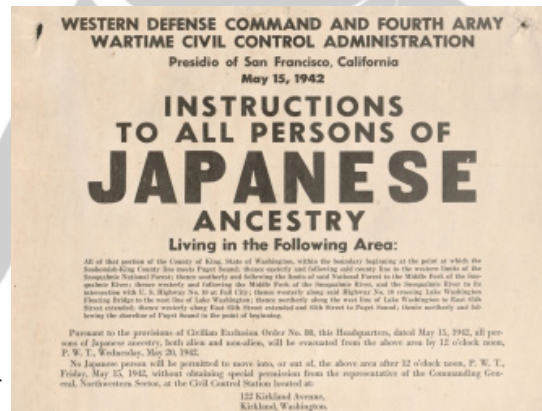
Almost every elementary, middle, and high school American history class will present a similar overarching narrative regarding civil rights. As a country, a slow and steady process of emancipation has gradually granted rights to the various groups who have previously been denied them. Once those rights are granted, they are not taken away, because American history is a long walk to liberty, one in which we never go backwards. Yet again, unfortunately, our history tells a different story. Yes, there are victories won by marginalized peoples, but there is nothing passive in their struggles, nothing guaranteed, and nothing absolute. Just as the process of marginalization must perpetuate itself with each

successive generation of people, the struggle for emancipation in the face of bigotry and exploitation occurs in perpetuity. Sometimes that struggle is lost for a time.

Perhaps no clearer example of this can be seen than with the internment of Japanese American. By no means are internment camps the only example of America "moving backwards" however it is probably the most undeniable reminder that rights enshrined in law or in social practice are not protected by the value of progressivism. Most disturbing in this chapter of history is the demonstrable fact that no threat must be posed by a people in order to disenfranchise them of all legal and social protection. On the platform of baseless fear alone, rights can be stripped away. In 1983, decades after American internment occurred, did the US government finally admit "no military necessity" for the forced relocation of thousand of Americans.

This is by no means an indictment upon progressivism, nor is it a denunciation of tolerance or solidarity. On the contrary, these values are vital in our current political climate, and will be far into the future. What is dangerous is to call these values American, and then to feign

shock when they are attacked. In a way, by appealing to a warped notion of history, in which the values we support have always been upheld, we risk falling into one of the central appeals of the Trump campaign, to "Make America Great Again". The only difference being that we appeal to a different, fictitious understanding of our history. There is no "our America" or "their America", there is only America. We cannot compare our current situation against a mythical America in which marginalization was anything other than normal, pervasive and progressive.



Let's start a party where American history is remembered, and learned from, instead of distorted for political purposes. George Takei, the activist and actor, may already have the right approach in mind. In opposing President Trump's Muslim immigration ban, Takei did not ignore our history of marginalization. Rather, he drew from his own personal experience of marginalization as a victim of Japanese-American internment, in order to warn other Americans that such evils can happen again in this country.

"When the administration targets groups today, whether for exclusion from travel here on the basis of religion and national origin, or for deportation based on their undocumented status, I know from personal experience that these are not done, as they claim, truly in the name of national security...I have dedicated my life to standing against our nation's impulse toward demagoguery and tyranny by the whipped-up masses". The opposition to President Trump must acknowledge those impulses, we cannot hide behind false claims of 'un-Americaness,' we have committed the same crimes far too many times to believe they could never happen again.

BOOT PARTY

boot party - (n.) a type of mob assault wherein the victim is pushed to the ground and then repeatedly kicked or stomped by multiple attackers, the term was likely coined by white power skinheads



Mulugeta Seraw, Ethiopian immigrant, beaten to death with a baseball bat by neo-Nazi skinheads in Oregon, 1988.



Family and loved ones of the six Sikh worshippers shot and killed at a temple by a white supremacist in Wisconsin, 2012.



Brahim Bouarram, Moroccan immigrant, thrown off a bridge and drowned by fascist National Front supporters in Paris, 1995.

Two homeless men bludgeoned to death with a fire iron in Tampa, Florida. Arson attacks against refugee housing in Germany. A gay teen in West Hollywood beaten and kicked nearly to death by a dozen skinheads.

This is what fascists do. This is what they are known for. Random acts of terror against their enemies: immigrants, Jews, gays, leftists. They do not observe any distinction between civilians and combatants. Anyone is fair game for them to attack. This is why it is imperative to fight them. This is why nonviolence is not enough. Meet fists with fists, fight fire with fire.



White nationalist Richard Spencer eating a well-deserved knuckle sandwich



"THE IDEAS THAT THEY PUT FORWARD HAVE TO BE COMBATED POLITICALLY. BUT THEY'VE ALSO GOT A PHYSICAL AGENDA, AND THAT HAS TO BE MET PHYSICALLY AS WELL. PEOPLE HAVE TO DEFEND THEMSELVES AGAINST THE FASCISTS, THEY CAN'T JUST TURN THE OTHER CHEEK."

SCENES FROM THE CLASS WAR

"The mob's primary lust appeared to be for property, not blood. In a *fiesta* mood, looters grabbed for expensive consumer goods that had suddenly become 'free'"

-Newsweek 1992

"On a less abstract level there is a practical and tactical benefit to looting. Whenever people worry about looting, there is an implicit sense that the looter must necessarily be acting selfishly, 'opportunistically,' and in excess. But why is it bad to grab an opportunity to improve well-being, to make life better, easier, or more comfortable? Or, as Hannah Black put it: 'Cops exist so people can't loot, (i.e. have nice things for free) so I don't know why it's so confusing that people loot when they protest against cops.' Only if you believe that having nice things for free is amoral, if you believe, in short, that the current white supremacist and settler-colonialist property regime is just, can you believe that looting is amoral in itself."

-Willie Osterweil

SUPPORT OUR TROOPS

A Cascadian Party?

The problem with bioregionalism divorced from colonialism and Cascadia as electoral politics.

For the purpose of this essay, “Cascadia” refers to both the use in bioregionalism as a proposed secessionist project, as well as the Pacific Northwest (especially the states of Oregon and Washington and the province of British Columbia) as an actual place characterized by an environmentalist identity. Often when people use “Cascadia” they are referring to the latter rather than a radical decolonial ideology.

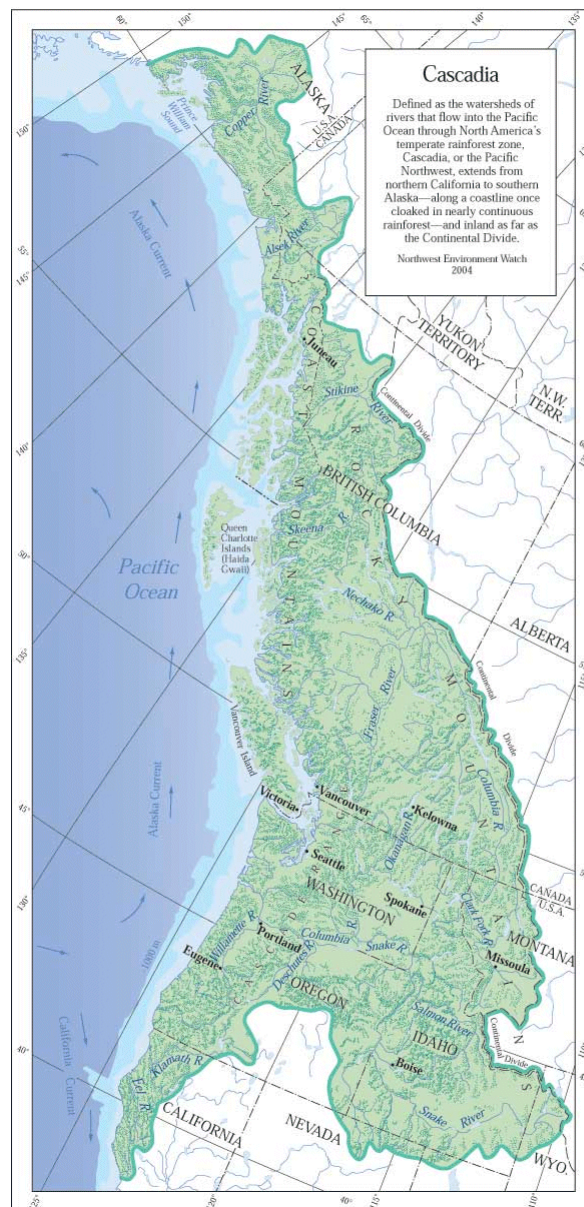
The results of the 2016 election caused a resurgence of interest in bioregionalism in Cascadia. Across Facebook, progressives posted and shared the Wikipedia page, “Cascadia (Independence Movement);” Google Trends showed a spike in interest in the movement with both the primary and general election results; and the /r/Cascadia forum on Reddit trended the week of the election. The media took interest, with many outlets reporting on the sudden renewed interest in the movement. Some Portlanders even submitted an application for Oregon to secede from the union with a constitutional convention to discuss the possibility of joining in with other states to form Cascadia. The “Cascadian Independence Party” held its national convention on Trump’s inauguration day as a direct response to the election.

But colonialism and environmental degradation were still problems under Obama and every other president. The sudden spike in popularity suggests that many Cascadians see the movement as a way to assert electoral power rather than a way to dismantle the oppressive structures that resulted in Trump’s election. They demand a separate state or autonomous region without a radical critique of the oppression

and exploitation unique to the bioregion. The trend of escapism only emerging after election results helps illuminate this. Recent discussion in the media and political forums indicates that those most serious about political change hope for progressive policy changes—Green technology, ranked-choice voting, money out of politics—without a theoretical foundation explaining why such a drastic geographic-political rearrangement is necessary.

Furthermore, this recent secessionist fad presents an idealized conception of race in the Pacific Northwest. Cascadians offer the region as a sanctuary to refugees and immigrants, pointing to the progressive voting record of the region. If Cascadia secedes and abandons the Trumpian state, they suggest, then the progressive urbanites will be free to vote for policies that promote racial diversity. This problematic narrative inaccurately portrays racism as an external problem plaguing the rest of the country, while the Northwest is a haven of tolerance (not to mention that it reeks of white savior-ism). The liberal narrative erases the history of colonialism and racism in the region.

Thus, the Cascadians seek reformist ends (change in policy agenda) through revolutionary means (geographically altering or seceding from the unions of Canada and United States). The primary goal is to change the state’s relation to natural resources and welfare without radically confronting the hierarchical worldviews that have led to the present social and environmental crises.



These ideas and the liberal Cascadian narrative did not spring up spontaneously after the election. They are rooted in a long-standing regional ideology. Paul Schell, Seattle's mayor from 1998 to 2002, explained Cascadia as a place of citizens "with a love of the outdoors and reverence for the environment passed to us from native people." This association between the PNW and environmentalism dates back over 40 years, with one of the most notable milestones being the 1970s creation of the ideology of bioregionalism. In 1975, Ernest Callenbach published *Ecotopia*, a utopian novel of about an independent West Coast state centered upon eco-centrism and ecofeminism. As many writers have pointed out, Callenbach maintains a race essentialism in the novel. There are no indigenous people, while whites play Indian and give themselves "Indian names." Black and Asian folks have self-segregated into Oakland and San Francisco's Chinatown respectively. When Schell explained Cascadia, he was invoking this type of environmentalism with

its race essentialism. In contrast to the idea of environmentalism being passed from the indigenous peoples to Euro-American Oregonians and Washingtonians, the reality is that the Pacific Northwest is a settler-colonial region with a distinct but familiar history of racism and genocide. But Schell perfectly articulates the harmonious environmentalism central to the Cascadian and the Pacific Northwest identity. What stands out about his claim is that it demonstrates the often overlooked or subconscious component of colonialism and race in this identity.

One problem with Mayor Schell's assertion that I want to unpack here is how he imagines place. Most commonly people—like Schell—think of place as static and passive. However, places are social constructions that are constantly shifting and often involve a "shock doctrine" to impose them. The impulse to secede because of Trump and the Republican Party's recent electoral victories misunderstands the complexity of place and risks reinforcing the colonial history that established the Pacific Northwest.

The very idea of the "Pacific Northwest" emerged in the mid-twentieth century with the Bonneville Power Administration's hydroelectric projects which connected the region through a common power grid and centered it around the Columbia River. Woody Guthrie, under the commission of the BPA in 1941, wrote a number of ballads about the Columbia River, the dams, and man's control over nature. In "Grand Coulee Dam," Guthrie, articulated how the dams created a new sense of identity centered around the Columbia and dam projects: "She heads up the Canadian Rockies where the rippling waters glide, / Comes a-roaring down the canyon to meet the salty tide, / Of the wide Pacific Ocean where the sun sets in the West, / And the big Grand Coulee country in

the land I love the best." The BPA drew up new maps that imagined a place centered around the Columbia River from the Rockies to the Pacific and labeled them "The Pacific Northwest." (See Richard White's *The Organic Machine* for more on the the construction of the PNW).

The new dams and reservoirs slowed the flow of the river and destroyed native fishing sites. One Chinook Chief explained to an American explorer in 1811 that Ekanunum (Coyote) had "caused rocks to fall in the river so as to obstruct it and bring the fish

together in one spot in order that they might be caught in sufficient quantities." Indeed, numerous narrow, rapid sections of the river attracted people who relied on the salmon runs for subsistence and trade such as Priest Rapids and Kettle Falls. Wyam (Celilo Falls) was a nine-mile-long fishery and trading area that native peoples have inhabited for at least 11,000 years—making it one of the oldest continually inhabited

sites in the United States. Another glaring contradiction is that the hydroelectric dams are one of the greatest challenges to the survival of salmon, arguably the most culturally and economically important animals in the region. In just a few decades, these unique native places were destroyed, replaced with the white Pacific Northwest.

Returning to liberal bioregionalism, we must ask what we would actually accomplish by seceding and creating a Democratic ecotopia. Does that really confront our history of colonialism and environmental degradation? Or does it just reiterate the violent place-creating we see in the genesis of the Northwest? Does Cascadia seek dam removal or decolonialism? Cascadia and bioregionalism must be answers - if they are answers at all - to our internal and unique history of racism, colonialism, and environmental degradation. To pretend that Cascadia is an easy solution to the Trump administration erases the native experience and ongoing process of colonialism.

This does not mean that native people cannot feel connected to bioregionalism and Cascadia. Robert Izatt, a member of the Chinook tribe told *Seattle Weekly* that "Cascadian bioregionalism, it's a spiritual thing for me." Izatt tries to incorporate bioregionalism into his work with the Chinook Natural Resources committee. He says that bioregionalism "totally fits with the classic ways the Chinook tribe understands the world," and that it overlaps with current indigenous resistance such as at Standing Rock with its focus on local control of water. Cascadia as a political project must be first and foremost centered around decolonialization.

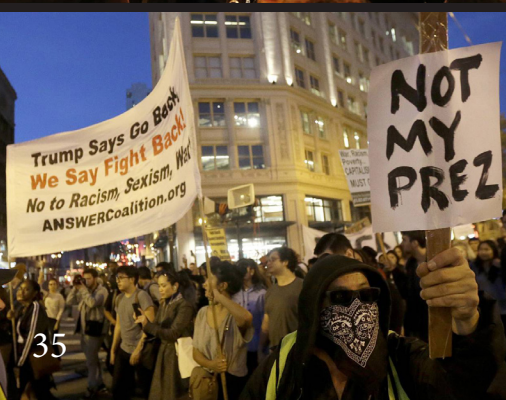




Let's get one fucking thing straight here, dear reader. If Hillary Clinton had won this election and not Donald Trump, the necessity of taking to the streets and resisting would be just as dire. The election and inauguration were barely over and already these liberal party hacks have started talking about how crucial the 2018 and 2020 elections are. To hell with 'em!

The lesson you were supposed to learn from the election of Orange Hitler is that this system of mass slaughter, enslavement, and destruction called America is far too dangerous for *anyone* to be in charge of. The problem is not Republicans, the problem is politicians. It was *Hillary's* husband who rose to power on a racist tough-on-crime agenda. It was *his* Administration that oversaw the bombing of Kosovo and airstrikes on a pharmaceutical factory in Sudan, which precipitated a deadly shortage and humanitarian crisis. It was *his* Administration that neglected to sign the Kyoto Protocols in 1997, dooming any early international efforts to confront global warming.

If Hillary had won, we would still be fucked. She offered no answers to the serious problems of our time: growing fascist movements and their attendant terror attacks and hate crimes, the mass incarceration of nearly three million people, historically unprecedented income inequality, over a thousand police murders a year, the growing problems of climate change, the all-seeing eyes of police and NSA surveillance, the US's bloody imperialist wars abroad, the horrific violence of borders and the expulsion of immigrants and refugees, the never-



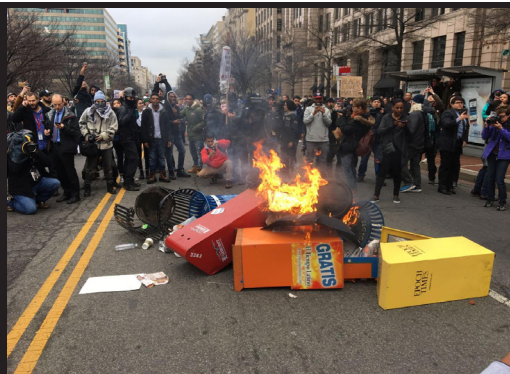


ending construction of oil pipelines that are sealing our planetary doom.

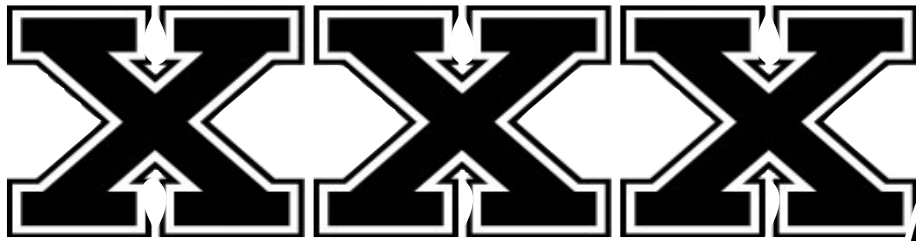
And don't even get me started on the absolute madness of waiting years before we're able to do anything about all of this. Wait until 2020? *Are you insane?* People are dying *now*. Millions rot in prison *today*. Climate change is causing the Sahara Desert to expand into and wipe out once fertile farmland *today*. Construction of the Dakota Access Pipeline is being completed as I write this. The world can't fucking wait for the next pointless election. It couldn't wait for this one or the last one either. As party bureaucrats and apparatchiks draw up plans for the next exciting season of reality TV pseudo-politics, Mother Earth withers and the pile of corpses produced by American imperialism grows. The enemy is not this president, the enemy is *presidents*. My only hope for the 2020 election is that it will be *canceled*.

There's a street-based protest movement growing in response to Trump's disastrous ascent to power, and that's great whatever its message is. Any and all headaches for the authorities and disruptions of business as usual are good. But at some point it's going to need a direction and an ideology. When that comes, the analysis should locate the problem in the state itself, rather than merely who sleeps in the White House.

The anarchists in the black blocs in Portland, Oakland, and DC on Election Night and Inauguration Day had the right idea: rage and destruction no matter what asshole takes power. Neither this president nor any other. *No more presidents!*



STRAIGHT EDGE V



"Straight Edge" by Minor Threat

*I'm a person just like you;
But I've got better things to do
Than sit around and fuck my head,
Hang out with the living dead,
Snort white shit up my nose,
Pass out at the shows.
I don't even think about speed,
That's something I just don't need*

I've got the straight edge

*I'm a person just like you;
But I've got better things to do
Than sit around and smoke dope
'Cause I know I can cope.
Laugh at the thought of eating ludes
Laugh at the thought of sniffing glue
Always gonna keep in touch
Never want to use a crutch*

*I've got the straight edge
I've got the straight edge
I've got the straight edge
I've got the straight edge*



STRAIGHT EDGE



S. GETTING WASTED



+
SMOKE
METH
AND
HAIL
SATAN



"Keep Droppin'" by The Infested

I've fallen in love with
A special kind of friend,
A small little lovey one,
With lots of love to spread.

I love the anxiety,
The tension, excitement

Is it in my head?

Is it in my head?

You take the medication,
Gulp down some beer.

It's a winning combination,

No worries, no fear,

Just the greatest fuckin' feeling

You fucks will ever feel!

So call up your dealer,

And get some fuckin' chickas!

I keep takin'

I keep poppin'

I keep droppin' ecstasy!



Slavery: An American Tradition of White Supremacist Economics

By: Charlie Landeros

Today in the United States of America, there exists more enslaved men and women than there were in 1840. In fact, there has yet to be a single period within the history of the United States where black and brown bodies have not been systematically destroyed for some capital or political gain. A 2015 study found that the prison industrial complex was nearly an eighty billion dollar a year industry (Kyckelhahn). Although an accurate understanding of the real life consequences from the prison industrial complex can often be tenuous, a recent and first-of-its-kind study from Washington University now says the actual cost of mass incarceration and the prison industrial complex runs over a trillion dollars. A significant portion of that falls on the backs of already marginalized people (McLaughlin). Today in this country we have more prisons and jails than we do four-year universities. We have more prisons and more citizens locked up behind bars than any other nation on the face of the earth.

This is all due to our laws; the Constitution of the United States has codified for the existence of the forced labor of convicted criminals. The 13th Amendment reads:

Section 1. Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

Section 2. Congress shall have power to enforce this article by appropriate legislation.

Though this legislation abolished the legal bonds of slaves to their owners, it started the course to create something even more insidious.

In 1863, following nearly two and a half centuries of slavery in the United States, President Lincoln issued the Emancipation Proclamation and soon after saw the passage of the 13th Amendment through Congress; thus abolishing slavery as we knew it. (Unfortunately, Lincoln was assassinated before he could see it's full ratification; Mississippi didn't ratify until 1995) (Waldron). However, because of an added clause that would come to be known as the 'prisoner clause,' slavery was not abolished, but rather it was

systematically re-tooled to become a state industry. In this paper, I will explore the historical context of the 13th Amendment as well as its current contemporary effects on our social and legal constructs. In doing so I ultimately will be making the case that because the first section of the 13th Amendment to the United States Constitution has not abolished the white supremacist economic function of enslaved labor, it then should be repealed and rewritten to say, "All forms of slavery and involuntary servitude, along with any acts imposed that create badges or incidents of slavery, shall be abolished and shall not exist within the United States or any place subject to its jurisdiction."

To fully understand how the 13th Amendment has led to the continuation of the white supremacist economic function of enslaved labor, we must first understand the historical context of the 13th Amendment. After the congressional abolishment of slavery in the United States, the economic structure of the southern slave states had been completely destroyed. When a slave economy loses, its slave labor, it collapses upon itself. So then a new form of labor had to be conceived. Of course, there were multiple iterations of the 13th Amendment to be drafted. Many of them did not include such a clause that would allow for any exceptions or instances of slavery to become codified in our laws. Still, in the end, the language that was used was influenced by another pro-slavery piece of legislation, the Northwest Ordinance of 1787 (Tansill). This particular language was used to ensure the reconstruction of the economies of southern slave states. Slave driven industries could still use slaves, so as long as the enslaved person was also a convicted criminal. So then at first glance, the prisoner clause could be seen as innocuous and inconsequential. However, understanding why the prisoner clause was added can help us understand that it was an intentional first step to creating the largest slave industry in our nation's history (Watkins).

In the creation of the prisoner clause was the birth of many other actual institutions, the most salient perhaps being the prison. It was after the abolition of slavery when we began to see the rise of what we now call the prison industrial complex. After the 13th Amendment, there existed a need for another primary source of enslaved labor. Prisons have filled this need. Prisons became the new slave plantation, as they were the physical structure to hold and



On September 9th 2016 - the anniversary of the Attica Prison Riots depicted above - prisoners across the United States went on strike protesting mass incarceration and slavery.

detain slaves (Levinson). And since prisons could exploit prisoners for enslaved labor under the U.S. Constitution, this was all legal.

However, prisons themselves could not provide human labor. A prison is only the physical structure to detain and subjugate slaves. Prisons were not slave industries themselves. Prisons needed prisoners, and thus a new policy was necessitated in which its function was to fill the prisons with inmates. The premise of a prisoner is their criminality. In the years following the Civil War, we would come to see the implementation of what were called “Black Codes”. The Black Codes (formerly known as ‘Slave Codes’) were a collection of newly reinterpreted legislation that targeted the newly freed African slaves. Among other forms of oppression, the Black Codes forbid former slaves from marrying white people, owning land, owning a business, conducting transactions, and it limited the ability for ex-slaves to freely move about in society as well. Many of the codes enacted very severe punishments for petty crimes. Crimes that were codified by the same Black Codes that made their survival a criminal act. These ‘Black Codes’ would effectively criminalize black people, thus justifying their incarceration (Du Bois). Today we still see legislation that specifically targets people of color and especially black people (as well as other marginalized peoples).

With the creation of the prison industrial complex and the ‘prisoner clause’ to replace the then abolished slave plantations, and with the construction of new legislation (Black Codes) to criminalize black bodies to justify their incarceration; only one more institution needed to be constructed and actualized. There needed to exist a force to facilitate the physical detainment, arrest, and incarceration of black people. To understand how such a force would come about, we need to go back before the abolition of slavery. In slave states there existed state sanctioned organizations that would capture and detain runaway slaves. They would make arrests and return runaway slaves to their slave masters. These ‘slave patrols’ were known widely for their obscene brutality towards runaway slaves. After President

Lincoln’s Emancipation Proclamation, the slave patrols were forced to evolve into something else. Consequently, they would become the newly essentialized institution that would physically detain, arrest and incarcerate black bodies to fill the burgeoning industrial prison complex; and from that, we see the establishment of the institution we have now come to call the police. The police were born out of slave patrol organizations. Their first function is to bring criminals to prison (Hadden).

Slavery is an American tradition. If we ever want to dismantle it, we must understand why it came to be. Slavery occurred not because slave owners simply hated Africans. Slavery happened because it was profitable. After President Lincoln had taken away that function of profit by liberating the slave masters’ “property”, a new one had to be made; and we now see how that has transformed and evolved into the prison industrial complex that we see today. White supremacy did not cause slavery; capitalism did. White supremacy was used to justify slavery. If Africans could be reduced to something subhuman, then their enslavement was justified. Today if black and brown people are reduced to something subhuman, then their incarceration, enslavement, and destruction can also be seen as justified. Slavery is an American tradition.

So then, what could be done to address this atrocity? Is there any hope for us? The second section of the 13th Amendment reads, “Congress shall have power to enforce this article by appropriate legislation.” ‘Badges and incidents of slavery’ is often defined as actions, rules or policy that create the injuries of slavery. Because the 13th Amendment was written to abolish slavery and its imposed injuries, badges, and incidents of slavery, any action that leads to the historical injuries of slavery should be deemed unconstitutional by way of the 13th Amendment. Many scholars talk about the ‘badges and incidents of slavery.’ In my thesis, I reference it in my proposed amendment. Scholars, lawyers, judges, and justices use the term ‘badges and incidents of slavery’ to create legislation and policy

that utilize the 13th Amendment to analyze the constitutionality of particular circumstances.

The case of *JONES ET UX. v. ALFRED H. MAYER CO. ET AL.* determined the constitutionality of Act of Congress, 42 U. S. C. § 1982, which provides that: "All citizens of the United States shall have the same right, in every State and Territory, as is enjoyed by white citizens thereof to inherit, purchase, lease, sell, hold, and convey real and personal property." The case was filed after white American property owners refused to do business with black Americans by not allowing them residency in their owned properties on the single premise that the people were black Americans.

The plaintiffs argued that in doing so, the defendants subjected the plaintiffs to the badges and incidents of slavery. Even though the first section of the 13th Amendment is often paid the most attention to, it is the second section that allows for the fight to equality. That is that Congress can make legislation that enforces the intent of the 13th Amendment. When this case was brought up to the Supreme Court, they found that Act of Congress, 42 U. S. C. § 1982 was in fact legislation that was justified under the second section of the 13th Amendment.

The case of *GRIFFIN ET AL. v. BRECKENRIDGE ET AL.* determined the constitutionality of Act of Congress, 42 U. S. C. § 1985 (3), which provides: "If two or more persons in any State or Territory conspire or go in disguise on the highway or on the premises of another, for the purpose of depriving, either directly or indirectly, any person or class of persons of the equal protection of the laws, or of equal privileges and immunities under the laws [and] in any case of conspiracy set forth in this section, if one or more persons engaged therein do, or cause to be done, any act in furtherance of the object of such conspiracy, whereby another is injured in his person or property, or deprived of having and exercising any right or privilege of a citizen of the United States, the party so injured or deprived may have an action for the recovery of damages, occasioned by such injury or deprivation, against any one or more of the conspirators."

This case was filed after a group of white men conspired and acted to block black people, whom they thought to be lawyers, on a roadway to brutally beat, and terrorize them into abandoning seeking racial equality.

The petitioners of this case stated "By their conspiracy and acts pursuant thereto, the defendants have wilfully and maliciously, directly and indirectly, intimidated and prevented the . . . plaintiffs . . . and other Negro-Americans from enjoying and exercising their rights, privileges and immunities as citizens of the United States and the State of Mississippi, including but not limited to, their rights to freedom of speech, movement, association and assembly; the right to petition their government for redress of grievances; their right to be secure in their person; their right not to be enslaved nor deprived of life, liberty or property other than by due process of law, and their rights to travel the public highways without restraint in the same terms as white citizens in Kemper County, Mississippi" ("*GRIFFIN ET AL. v. BRECKENRIDGE ET AL.*", p. 91) The plaintiffs made a case that the actions of the defendants had violated § 1985 (3) in which they were blocked access on roadways the ability to be protected equally under the law on the basis of their skin color. Much like the *JONES ET UX. v. ALFRED H. MAYER CO. ET AL.* case, the plaintiff was discriminated upon his race.

Later the SCOTUS argued "By the Thirteenth Amendment, we committed ourselves as a Nation to the proposition that the former slaves and their descendants should be forever free. To keep that promise, "Congress has the power under the Thirteenth Amendment rationally to determine what are the badges and the incidents of slavery, and the authority to translate that determination into effective legislation." ("*GRIFFIN ET AL. v. BRECKENRIDGE ET AL.*", p. 105) The SCOTUS argues here that the 13th amendment not only allows for the abolishment of the legal bonds of ownership of humans but also the that the "badges and the incidents" of slavery should too also be legislated against. And so, because of the second section of the thirteenth amendment, legislation can be made to uphold the purpose of the 13th and regulate the affairs of private



“White supremacy is the passive inaction of apathy. It is the pervasive grease that allows the machine of capitalistic oppression to continue to operate without any dissent.”

citizens. Again, we see the second section of the 13th Amendment used to fight for the abolishment of the badges and incidents of slavery. We see legislation necessitated to uphold the intention of the 13th Amendment.

The second section of the 13th Amendment can and should be used to repeal the prisoner clause. If the second section of the 13th Amendment is used to enable Congress to enforce the intention of the first section; which is the abolishment of slavery and its badges and incidents. Then it follows that the prisoner clause should be repealed. Since the prisoner clause was specifically drafted to continue the badges and incidents of slavery, legislation should be enacted by Congress to abolish it. The 13th Amendment contradicts itself in its very language; if the purpose of the amendment was truly to abolish slavery. The pathway to repealing and rewriting the 13th Amendment already exists within the amendment itself. The only question that perhaps remains is: should we abolish slavery?

There are of course dissenting ideologies to repealing the prisoner clause. The strongest and the main one being that convicted criminals deserve to be punished, even if that punishment leads to enslaved labor. The premise is that the fear of becoming a prisoner slave is so great that it then becomes a deterrent to crime. Even the supporters of the prisoner clause understand that slavery is morally offensive. They reconcile that by dehumanizing those whom they wish to enslave. This was the same technique that was used to justify slavery during the 1800s. So it is critical to understand the reasoning behind defending slavery.

In Norway, they have lower crime rates. They also incarcerate their citizens at a fraction of the rate that the United States does. The United States imprisons nearly 1000% percent more people than Norway. In the United States, prisoners are also four times as likely to return to prison. The discrepancy is seen best in the differences between the United States for-profit prisons that utilize slavery for economic gain versus the Norway reformatory justice prisons that aim to rehabilitate humans into a society that values them. On every crime deterrent metric that can be used, there is no benefit to society that can be attributed to enslaved prison labor. So then the only “beneficial” difference is profit.

Profit and the economic (and subsequent political) power to be gained is the only categorical axiom that could be stated in support for prison enslavement. This, however, becomes harder and harder to justify in the context of human rights. So then, the need for an ideology that dehumanizes the slaves is necessary. This is the origin of white supremacy. With white supremacy, we can exclude slaves

from moral consideration. White supremacy lets us continue to have moral integrity while committing moral atrocities because those who we are oppressing do not matter. This is the same ideology that justified slavery in the 1800s. It is the same ideology that we use to justify prison enslaved labor today.

White supremacy did not cause slavery. White supremacy lets us become ok with it. It is a mistake to think that white supremacy is an active force of hate. White supremacy is the passive inaction of apathy. It is the pervasive grease that allows the machine of capitalistic oppression to continue to operate without any dissent.

Since the first African slave was stolen from their home and brought to this country, to this very moment that wrote this paper, slavery has remained an American tradition. The United States has never abolished slavery. It has only evolved to become stronger. I am not quite sure what we can do to stop it. But if there is a first step then that step is to educate the people. That was the ultimate goal of this paper. There has never been a time in U.S. history that was free of the white supremacist's economic function of slavery. I say we change that.

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ARIES
March 21 - April 20

pour up (drank)
head shot (drank)
sit down (drank)
stand up (drank)
pass out (drank)
wake up (drank)
faded (drank)

TAURUS
April 21 - May 21

The workplace is a
prison, serve your
time and get out.



GEMINI
May 22 - June 20

Destroy what
destroys you,
big or small.



HORO



CANCER
June 21 - July 22

A real friend never
snitches. Consider
yours carefully.



LEO
July 23 - August 22

All cops are
bastards

VIRGO
August 23 - Sept 22

Having fun and being
naughty are not merely
correlated experiences,
they are literally the
same thing.





LIBRA
Sept 23 - Oct 22

No gods, no
managers.

SCORPIO
Oct 23 - Nov 21

Just get
fucking
plastered,
you beautiful
disaster.



SCOPES

by peeps who think astrology's bullshit



SAGITTARIUS
Nov 22 - Dec 21

You only get
seventy-odd years
on this shit Earth.
Get the lead out of
your ass!

CAPRICORN
Dec 22 - Jan 19

You should only feel
obligated to try your
best at something if you
actually care.



AQUARIUS
Jan 20 - Feb 18

Moderation is for
preachers and
intellectuals, both of
whom can go fuck
themselves.



PISCES
Feb 19 - March 20

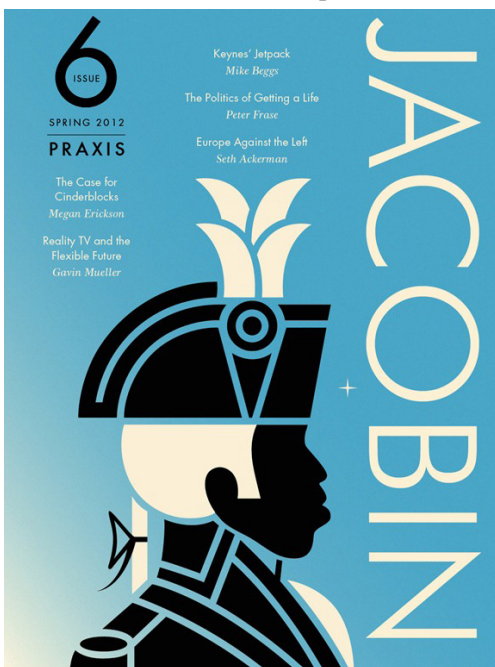
Those who do
not move do
not notice their
chains.

Obscure Radical Tendencies

U R P O S T A N A R C H I S M K N C L A H U K L I
C V D B I B A V A Z J C U S M T P E L D L F E S G
F Y H T G M A F H W C W I G V S G X F H O D Y R A
R E G K L G G B K S Y N F D O C E W E P Z I Q G B
E T G X N V H C X U O D K N F I B V Y B N P J Q F
E P G E C O F E M I N I S M Y X I M N V X E H J Z
G O C J K M J B T E U R O C O M M U N I S M G K K
A S N K L Q Q A C Z E B B D Y K U X K L A U H Q T
N A Z N Z I U Y B I A W S G Q M I E O X K O M W V
V D N N W T E G K M L Z O F F P C K O L A M O X G
O I R V I A Y G E C W L E N X M I G K H S O U O I
O S I S P Z G G L N O D E L E O N I S M T J J U U
Y M V H O A H Z G C D M E G H L M B B T I L V L A
L U E I W D V Q E U Y E M X A O N N V U R J T T P
B J G M H E C P U G V C R U M L X E E S N X N Z G
G N A M Y D E M S V Q M K N N J I H Z T E G S Z Q
A L N R N E T S U L S S F H I I N S A C R S T G T
Z C A E D E Q P P I V A J P X H Z U M I I D B L E
M O R A K H S R G Q T B E X N L I A S J S S Q F U
A B C J B O Z R X G C A F Q U O O L T S M M Q I B
J X H U A T O Q B L A N Q U I S M E I I L S R L N
M T I C S E L U X E M B U R G I S M U S O W C F Z
I Z S H G W S H D M D G N H T Q N Z X R M N O I C
G Y M E D Q T I Z A J L F S V A B N T H W V F E D
I F R V V Y X M R D L D W B M U T U A L I S M N G

ILLEGALISM
POSADISM
HOXHAISM
GEORGISM
JUCHE
MUTUALISM
COMMUNIZATION
DELEONISM
EUROCOMMUNISM
LUXEMBURGISM
STIRNERISM
BLANQUISM
SITUATIONISM
FREEGAN
DEEPECOCLOGY
POSTANARCHISM
ECOFEMINISM
VEGANARCHISM
GENDERNILILISM

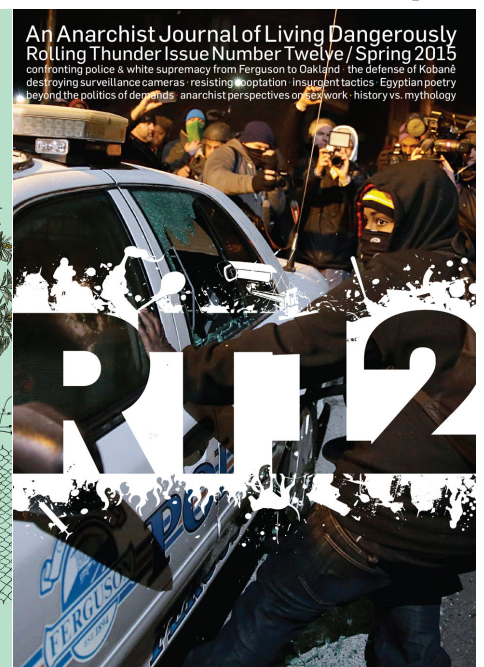
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Jacobin magazine



Earth First! Journal



CrimethInc. Rolling Thunder

Resource Guide for STUDENT INSURGENTS

ROAR Center Groups

Radical Organizing & Activism Resource Center (ROAR)

Stop by the suite 006 in the EMU or email roarcenter@gmail.com. The ROAR Center is home to SLAP, Student Insurgent, Young Democratic Socialists, and Oregon Voice. It is a place to learn about radical organizing, leftist political theory, and get involved with campus movements.

Student Labor Action Project (SLAP)

Past and current campaigns include petitioning for Measure 97, \$15 Now, Consumer Protection Finance Bureau Loan Forgiveness Pledge, GTFF strike, and protecting the rights of student dining workers. Contact uoslap@gmail.com to get involved.

Student Insurgent (that's us)

Weekly meetings posted on the ROAR Center door, follow us on Facebook and Tumblr
studentinsurgent@gmail.com

Young Democratic Socialists

YDS is the youth wing of the Democratic Socialists of America and fights for political reforms in the interest of the working class, as well as feminist, anti-racist, environmentalist, and pro-LGBT actions.

Oregon Voice

The Oregon Voice is a pop culture magazine on campus at the University of Oregon that is open to anyone interested in publishing their artistic creation: art, poetry, fiction.

Email is publisher@oregonvoice.com

ATTENTION: IMPRISONED READERS

We regret to inform you the
Student Insurgent is no longer
able to connect inmates with
pen pals.

Eugene and Campus Resources

Student Survivor Legal Services

For free legal support to student survivors of sexual assault, dating violence, domestic violence, and stalking, call 541-346-8619 or schedule an appointment online at law.uoregon.edu/survivor.

Safe Ride and Designated Driver Shuttle

Call 541-346-RIDE(extension 2) to schedule a free ride! Want to get invoiced? Email saferide@uoregon.edu or asuodds@uoregon.edu.

Food Pantry

For up to date distribution times look at the Facebook page "Student Food Pantry" and the website uostudentfoodpantry.wordpress.com.

Sexual Wellness Advocacy Team (SWAT)

Email swat@uoregon.edu to get information on SWAT's workshops on consent, relationships, dating violence, and bystander intervention.

Food Not Bombs - Eugene

FNB is a decentralized global network of collectives that aims to provide free, vegan meals for all and fight hunger. Get in contact at eugenefoodnotbombs@gmail.com

UO Climate Justice League

Past and current campaigns include the effort to force the University of Oregon endowment to divest from fossil fuels, as well as pressing the university to power its facilities with renewable sources. Get in contact at

climatejusticeleague@gmail.com

Students for Choice

Email s4choice@uoregon.edu to get involved with pro-choice activism and promote reproductive rights.

Anarchist Black Cross - Eugene

ABC is a century-old global network of activists and revolutionaries promoting solidarity and mutual aid with imprisoned individuals, especially imprisoned anarchists. Email is socialunlimited@gmail.com. Send mail to

Eugene ABC c/o Student Insurgent
ROAR Center
1228 East University Street
Eugene, OR 97403

Cascadia Forest Defenders

Direct action group focused on defending the forests of the Pacific Northwest from logging and development. Weekly meetings at Growers' Market Upstairs

454 Willamette Street

Eugene OR

<https://forestdefensenow.wordpress.com/>

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The next issue of the *Student Insurgent* will be the **Angst Issue**! The issue will explore emotions, anxiety, and existentialism. Send us your sappy emotional poetry, angry little doodles, and all those lame-ass diary entries you write about how *totally unfair* your dad is. Tell us how you feel about the totalitarian psychological horror of solitary confinement, draw us a gloomy little sketch about the modern plague of adolescent suicide, compose a poem about gender dysphoria, write us a Marxist analysis about the new forms capitalist alienation takes in the twenty-first century. The issue will examine the intense misery of precarious employment, the permanent unease of indebtedness, and the unrelenting dread of looming climate meltdown.

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